Magazine of Majlis Ansarullah UK

ANSARUDDIN

January/February 2023 | Sulh/Tabligh 1402HS | Jumad-al II/Rajab 1444 | Vol.20 No.1



The Promised Messiah & Mahdi
Hadhrat Mirza Ghulam Ahmad عليه السلام

امروز قوم مَن نہ شناسد مقام من
روزے بگریہ یاد کند وقت خوشترم

Today my people do not recognise my status; the day will come when they will recall my blessed time with tears.

[Izala-e-Auham, Ruhani Khazain, Vol. 3, p.184]

Majlis Ansarullah UK
HUMANITARIAN PROJECTS 2023



Eye Operations @ Masroor Eye Institute - Burkina Faso

Cost of one eye operation - £50



Water for Life

New water pump £2,000

Water pump refurbishment £750

A water well/pump can provide fresh water for over 1,000 people daily.



Masroor General Hospital Burkina Faso

1st Phase: Mother & Child Unit

Donation to build a whole unit: £250,000
Donation for a ward: £24,000
Donation for a room: £10,000

All donations of £5,000 or more will be acknowledged for prayers with plaque in the hospital lobby.

Inshallah the hospital will be built in phases and will have different units for specialties.

Anyone can donate from UK or abroad

PLEASE KINDLY DONATE GENEROUSLY

USE THIS LINK: https://donation.charitywalkforpeace.org/
OR Scan the QR code. You can call us and we will assist you 020 8874 6630.

MAJLIS ANSARULLAH UK 33 GRESSENHALL ROAD LONDON SW18 5QH
T: 020 8874 6630 E: INFO@CHARITYWALKFORPEACE.ORG W: CHARITYWALKFORPEACE.ORG

مجلس انصار اللہ برطانیہ
فلاحی منصوبے برائے سال 2023ء



آنکھوں کے آپریشنز
مسرور آئی انسٹیٹیوٹ برکینا فاسو

ایک آنکھ کے آپریشن کے اخراجات: £50

ٹیوب ویل

پانی کا نیا کنواں: £2,000

مرمت برائے پانی کا کنواں: £750

ایک کنواں / پمپ روزانہ 1000 سے زائد لوگوں کو تازہ پانی مہیا کرتا ہے



مسرور جنرل ہسپتال
برکینا فاسو

پہلے مرحلے میں زچہ وبچہ یونٹ کی تعمیر ہو گی۔

عطیہ برائے تعمیر بلاک: مبلغ 250،000 پاونڈز

عطیہ برائے تعمیروارڈ: مبلغ 24،000 پاونڈز

عطیہ برائے کمرہ: مبلغ 10،000 پاونڈز

مبلغ 5,000 پاونڈز یا اس سے زائد عطیات دینے والوں کے نام بغرضِ دعا ہسپتال کی راہداری میں لگائے جائیں گے۔

اس کارِ خیر میں آپ دنیا کے کسی بھی ملک سے حصہ لے سکتے ہیں



اس ہسپتال کی تعمیر مختلف مراحل میں ہو گی۔

PLEASE KINDLY DONATE GENEROUSLY

USE THIS LINK: https://donation.charitywalkforpeace.org/
OR Scan the QR code. You can call us and we will assist you 020 8874 6630.

MAJLIS ANSARULLAH UK 33 GRESSENHALL ROAD LONDON SW18 5QH
T: 020 8874 6630 E: INFO@CHARITYWALKFORPEACE.ORG W: CHARITYWALKFORPEACE.ORG

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Sadr Majlis Ansarullah UK
Dr Ch. Ijaz Ur Rehman

Editor: **Zia Ul Rehman**

Assistant Editor
Dr Asim Mumtaz Malik

Proof Readers
Dr Mahmood Ahmad
Dr Asim Mumtaz Malik

Design & Layout
Aamir Ahmad Malik

Web Design
Asif Javed

Published by
Qiadat Isha'at Majlis Ansarullah UK
33 Gressenhall Road,
London,
SW18 5QH,
United Kingdom

If you have any feedback, suggestions or contributions to future magazines, please contact us via the following:

Tel : 020 8874 6630
Email : ansaruddin@ansarullahuk.org
Web : ansaruddin.org.uk

@Ansaruddin_UK

CONTENTS

Holy Quran

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿1﴾

أَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَيَتْلُوْهُ شَاهِدٌ مِّنْهُ
وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى إِمَامًا وَّرَحْمَةً ؕ أُولٰٓئِكَ
يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ مِنَ الْأَحْزَابِ فَالنَّارُ
مَوْعِدُهٗ ۚ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ ۗ إِنَّهُ الْحَقُّ مِنْ رَّبِّكَ
وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿18﴾

In the name of Allah, the Gracious, the Merciful.

Can he, then, who possesses a clear proof from his Lord, and to testify to whose truth a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, be an impostor? Those who consider these matters believe therein, and whoever of the opposing parties disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

[Surah Hud, 11: 18]

Split word translation of the selected verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Gracious, te Merciful.

ہ	مِّنْ	شَاهِدٌ	ہ	يَتْلُوْ	وَ	رَّبِّهٖ	مِّنْ	بَيِّنَةٍ	عَلٰى	كَانَ	مَنْ	فَ	اَ
Him	from	witness	it	he follow	and	his Lord	from	clear proof	on	was	who	then	do

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَ يَتْلُوْهُ شَاهِدٌ مِّنْهُ

(be an imposter) who possesses a clear proof from his Lord, and *(to testify to whose truth)* a witness from Him shall follow him,

اُولٰٓئِكَ	رَحْمَةً	وَّ	اِمَامًا	مُوْسٰٓى	كِتٰبُ	ہٖ	قَبْلِ	مِنْ	وَ
these	mercy	and	guidance	Moses	Book	this	before	from	and

وَ مِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّ رَحْمَةً ؕ اُولٰٓئِكَ

and who was preceded by the Book of Moses, a guide and a mercy? They

النَّارُ	فَ	الْاَحْزَابِ	مِنَ	بِهٖ	يَّكْفُرْ	مَنْ	وَ	بِهٖ	يُؤْمِنُوْنَ
Fire	then	sects	from	with it	reject	who	and	in him	they believe

يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ

believe in him; and whoever from among the different sects rejects him, Fire shall be

مِنْ	الْحَقُّ	ہٗ	اِنَّ	ہٗ	مِّنْ	مِرْيَةٍ	فِىْ	تَكُ	لَا	فَ	ہٗ	مَوْعِدُ
from	truth	it	surely	it	from	doubt	in	you be	not	so	his	promise

مَوْعِدُهٗ ۚ فَلَا تَكُ فِىْ مِرْيَةٍ مِّنْهُ ۗ اِنَّهُ الْحَقُّ مِنْ

his promised abode. So be not in doubt about it. Surely, it is the truth from

يُؤْمِنُوْنَ	لَا	النَّاسِ	اَكْثَرَ	وَلٰكِنَّ	كَ	رَّبِّ
believe	not	people	most	but	your	Lord

رَّبِّكَ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ⑱

your Lord; but most people do not believe

Complete split word translation is available at : www.ansar.org.uk/holy-quran



Hadith

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد
اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ،
عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الأَنْصَارِيِّ
أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
" كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ "

Narrated by Abu Huraira رضي الله عنه :

Allah's Messenger ﷺ said “O Muslims! What will be your condition when the Son of Mary descends among you and will be your Imam from among yourselves?"

[Sahih Al-Bukhari, 3449]



Writings of the
Promised Messiah & Mahdi عليه‌السلام

THE MISSION OF THE PROMISED MESSIAH عليه‌السلام

It should have sufficed a righteous person to observe that God showered such blessings, internally and externally, upon my body and my soul that I cannot keep count of them. I was young when I claimed to be the recipient of Divine revelation. Now I have become old. More than twenty years have passed since the beginning of my claim. Many dear friends younger than I have passed away but He has granted me this ripe old age. He remained my Mentor and He alone is Sufficient to help me out of all predicaments. Tell me, are these the characteristics of those who falsely impute things to Allah?

[The Promised Messiah عليه‌السلام, Anjam-e-Atham: Roohani Khaza'in Vol. 11, p. 50-51]

Truth of The Promised Messiah عليه السلام

Friday Sermon by Hazrat Mirza Masroor Ahmad ایدہ اللہ تعالیٰ بنصرہ العزیز Khalifatul-Masih V, delivered on 25th March 2022 at the Masjid Mubarak, Islamabad, Tilford, UK



After reciting the tashahud, ta'awuz and Surah al-Fatihah, Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز stated:

It was 23 March two days ago. This day is known as Yaum-e-Masih-e-Maud [Promised Messiah عليه السلام Day] in the Jamaat. On this day, the Promised Messiah عليه السلام took the first pledge [bai'at] of initiation. By the grace of Allah the Almighty, the Jamaat also holds gatherings in relation to this day in which the claim of the Promised Messiah عليه السلام, the purpose of his advent in accordance with the need of the time, the Holy Prophet's صلى الله عليه وسلم prophecies regarding the Promised Messiah عليه السلام and various aspects of his life etc. are highlighted. On one occasion, the Promised Messiah عليه السلام mentioned the importance of his advent in accordance to the need of the time in the following manner:

"God Almighty has bestowed a great blessing in this era in that owing to His honour, He has sent an individual in support of His religion (i.e. the religion of Islam), and the Holy Prophet صلى الله عليه وسلم ; an individual who speaks among you in order to call people towards this light. If such disorder and corruption had not existed at this time and the various efforts in order to eradicate the religion were not made, there would be no such need (there would be no need to send someone). However, as you see, nations in every direction are bent upon eradicating Islam."

In whichever direction one observes, they will see that efforts are being made to destroy Islam. The same situation was prevalent at that time as well when the Promised Messiah عليه السلام made the claim and the same is the case even today. However, most Muslims are unable to comprehend this. Nevertheless, the Promised Messiah عليه السلام stated:

"I have mentioned this in Barahin-e-Ahmadiyya as well that 60 million books against Islam have been written and published. It is strange that the population of Muslims in India is also 60 million (the population of the Muslims was 60 million at the time of when the Promised Messiah عليه السلام mentioned this) and the number of books against Islam amounts to the same. Even if we dismiss the recent increase in publications, our opponents have already handed a book into the hands of each Muslim (living in India). If the honour of Allah the Almighty had not been aroused and if the promise of:

إِنَّا لَهُ لَحَافِظُونَ

that is, 'Most surely We are its Guardians' were not true, then most certainly Islam would have been eradicated from the face of the earth today, so much so that not even a trace of it would have remained. However, this could not be possible! The

hidden Hand of God Almighty is safeguarding it." (Malfuzat, Vol. 1, p. 73)

Following his claim, the Promised Messiah عليه السلام mentioned how the succour and support of Allah the Almighty was with him; how the prophecies of Allah the Almighty stated in the Holy Quran are being fulfilled in favour of him and how the prophecies of the Holy Prophet صلى الله عليه وسلم in relation to his Mahdi and Messiah are being fulfilled. As I mentioned, various gatherings are being held during which people will have heard these details and they are also being expounded upon in the programmes broadcast on MTA. People should listen [to these programmes].
I shall now present some excerpts of Hazrat Musleh-e-Maud رضي الله عنه. These are those incidents or matters which Hazrat Musleh-e-Maud رضي الله عنه witnessed himself or heard directly from the Promised Messiah عليه السلام, and some of these narrations are those which were related to him by those who witnessed them directly, among whom are members of the Jamaat as well as others. On the one hand, these incidents display the truthfulness of the Promised Messiah عليه السلام, and on the other, they draw our attention towards reforming ourselves and strengthening our faith. If after having heard these, we do not pay attention to reforming and bettering ourselves, then there would be no benefit in listening to them. Therefore, we must listen to them with this mind-set and even at this present time as well, so that they may become a means to strengthen our faith.

Opponents of prophets have always had the habit of claiming that whatever knowledge and wisdom the prophets impart, has been taught by someone else. In fact, there is an allegation against the Holy Prophet صلى الله عليه وسلم in relation to the Holy Quran, that God forbid, someone else was teaching him. However, this is a book that no one can present the like thereof, and this is a challenge of Allah the Almighty.

In any case, I shall mention with regard to the Promised Messiah عليه السلام that when he wrote Barahin-e-Ahmadiyya, he stated at the beginning that he would write a certain number of volumes, but later when he was appointed by Allah the Almighty, he stated that these matters had now been taken into the hands of Allah the Almighty and this task was in His hands. Therefore, according to the circumstances, he would continue to present those subjects which were taught to him. The opponents raised the allegation that someone was writing these literary works for him and the Promised Messiah عليه السلام would simply present that as his own. Hazrat Musleh-e-Maud رضي الله عنه has written in relation to this in one of his speeches. In that time there was a newspaper named Zamindar and another by the name of Ihsan. He stated:

"These newspapers always wrote in opposition that a certain Maulvi Chiragh Din Sahib of Hyderabad would pen these writings and send them to the Promised Messiah عليه السلام, which he would then publish in Barahin-e-Ahmadiyya. As long as he kept writing to him, the Promised Messiah عليه السلام would continue writing his books, but as soon as he stopped sending his writings, the Promised Messiah عليه السلام also stopped writing his book."

Hazrat Musleh-e-Maud رضي الله عنه then states:
I do not understand what has happened to Maulvi Chiragh Ali Sahib. What is the matter with him that he would send the noteworthy points he could think of to the Promised Messiah عليه السلام yet keep other minor points to himself. After all, Maulvi Chiragh Ali Sahib is a writer. Place his books alongside Barahin-e-Ahmadiyya and compare them. He has also written some books so place them alongside Barahin-e-Ahmadiyya, is there any

comparison? Look at the status of Barahin-e-Ahmadiyya and then look at his writings?

Furthermore, how could he write and send such peerless literary work [to the Promised Messiah عليه السلام], yet when he wished to publish some writings under his own name, they were not anything near that calibre. Firstly, what need did he have to even write and send anything to the Promised Messiah عليه السلام ? Then, if he was to even send anything, he ought to keep the best to himself and send the ordinary work to others, as is the case with Zauq, a poet of the past. Everyone knows that he used to write poetry for Bahadur Shah Zafar, yet both Diwan-e-Zauq and Diwan-e-Zafar are available even today. It is evident after analysing these that the eloquence and articulacy found in the poetry of Zauq are not to be found in that of Zafar. It is therefore clear that when he sent anything to Zafar, it would only be the surplus, not the best of his work, even though Zafar was the king. Hence, even an ordinary person can understand that even if Maulvi Chiragh Ali did send any writings to the Promised Messiah عليه السلام , it would have made sense to keep the most intellectual points to himself, and to send the basic points to the Promised Messiah عليه السلام . The books of Maulvi Chiragh Ali Sahib are available and so are the books of the Promised Messiah عليه السلام . Place them alongside one another and compare them. There is no similarity between the two. Maulvi Chiragh Ali Sahib has only compiled references from the Bible in his books, whereas the Promised Messiah عليه السلام has presented such knowledge of the Holy Quran which no other Muslim was able to during the last 1,300 years. Not even a hundredth; or even a thousandth of this knowledge is even present in his [Maulvi Chiragh Ali's] books." (Fazail-ul-Quran, No. 6, Anwar-ul-Ulum, Vol. 14, p. 350)

Whilst mentioning the clamour raised by the clerics and opponents of the Promised Messiah عليه السلام , Hazrat Musleh-e-Maud رضي الله عنه has written in one instance:

"When the Promised Messiah عليه السلام made his claim, his state and that of his followers was seemingly very weak." Hazrat Musleh-e-Maud رضي الله عنه states, "I was born prior to the claim of the Promised Messiah عليه السلام , and even though I did not witness the very beginning, I did witness the time that followed right after (i.e. when he developed a sense of understanding). That era was also one of great frailty for the Jamaat. The clerics were inciting the people in various ways, and causing harm in every way possible." (Khutbat-e-Mahmud, Vol. 8, p. 248)

Yet they could not halt its progress, and the works of Allah the Almighty continue to be fulfilled.

In regard to the response of the Promised Messiah عليه السلام to all the opposition he had to face, Hazrat Musleh-e-Maud رضي الله عنه states:

"Many a time, I have heard the Promised Messiah عليه السلام say, 'People hurl verbal abuse at me, and I become troubled for fear that they are ruining their life in the Hereafter as a result. On the other hand, if they do not verbally abuse me, I also become troubled because without any opposition and resistance, the Jamaat cannot progress."

When they hurl verbal abuse, they are also propagating the message of the Jamaat. Hazrat Musleh-e-Maud رضي الله عنه further states:

"The Promised Messiah عليه السلام used to say, 'I also take pleasure when people hurl verbal abuse at me; therefore, one should not pay heed to allegations and ill-speech."

Hazrat Musleh-e-Maud رضي الله عنه then quoted a Punjabi proverb which the Promised Messiah عليه السلام used to cite:

اونٹ اڑاندے ای لدے جاندے نے

"That is, although a camel laments, its master is still able to load his belonging on it by stroking it with his hand. Thus, no matter what others would say, the Promised Messiah ؑ continuously advised that one should always treat others with tenderness and love, and Allah the Almighty would bestow His grace." (Khutbat-e-Mahmud, Vol. 15, p. 265)

Others would emerge from among those very people who would then accept [the truth].

At another instance, in reference to this opposition, Hazrat Musleh-e-Maud ؓ states:

"When the Promised Messiah ؑ made his claim, there were only a few individuals who had accepted him. However, after some time, when Atham stood against him, people were put to trial because many began to think that the prophecy of the Promised Messiah ؑ was not fulfilled according to its literal meaning. Thereafter, Lekhram also stood against him, and though the prophecy of the Promised Messiah ؑ [regarding Lekhram] was fulfilled immaculately, the Hindus became impassioned in their hostility towards him and began to oppose him severely. Similarly, when Maulvi Muhammad Hussain Sahib Batalvi began to gather edicts [against the Promised Messiah ؑ], the Jamaat faced another great trial. Furthermore, when Dr Abdul Hakeem fell prey to apostasy, then Jamaat underwent another trial. In short, with the passage of time, there have been a great many disturbances to the extent that those observing [the Jamaat] thought that this would be the end of the community. However, God Almighty brought about the means to remove each and every disorder and instead of bringing ruin upon the Jamaat, each strife resulted in its progress and honour. All of this is happening today as well."

Hazrat Musleh-e-Maud ؓ further states:

"Observe the extent of opposition (there was great opposition in the time of the Promised Messiah ؑ as well); how the people caused disorder for the Jamaat in various ways; how the people thought that now, Ahmadiyyat would be erased. However, every single time, instead of disappearing, by the grace of God Almighty, the Jamaat progressed even more than before." (Khutbat-e-Mahmud, Vol. 33, p. 298)

This is a part of the history of the Jamaat, and as such all divine communities undergo the same conditions and continue to face opposition. Even now, nothing has changed, and by enduring the very same opposition, the Jamaat is progressing and, insha-Allah, will continue to progress. The opponents are exerting their strength and the hypocrites are also employing all their efforts, but Allah the Almighty fulfils His objective, and He will surely fulfil His promises, insha-Allah.

During a speech, while referring to this opposition, Hazrat Musleh-e-Maud ؓ stated:

"One aspect of this is that due to the hostility that people harbour, they do not pay heed to what we have to say. Their hearts become angered. This is, indeed, disadvantageous to us. On the other hand, there is another aspect as well. When someone hears words of opposition, then they begin to investigate whether the people are as awful as others say. They desire to observe for themselves. When such a person makes their own observation, then they are left astonished because what they had heard from others turns out to be completely wrong. In other words, the things said by the opponents were completely contrary to what the Ahmadis say. Thus, they accept the truth."

Hazrat Musleh-e-Maud ؓ further states:

"I remember when I was young, the Promised Messiah عليه السلام was once seated in the mosque in a gathering and a person arrived from Rampur. He was originally from near the vicinity of Lucknow, but he lived in Rampur. He was a short and thin man. He was a writer and a poet, and the Nobleman [Nawab Sahib] of Rampur had officially appointed him to write a dictionary of Urdu metaphors. He joined the gathering and introduced himself as a resident of Rampur and a courtier of the Nobleman of Rampur. The Promised Messiah عليه السلام asked him what had prompted him to visit here [Qadian]. He replied that he had come to take the bai'at. Upon this, the Promised Messiah عليه السلام said, 'There are not many members of our Jamaat in that area" i.e. in the area of Rampur, "and our message is not propagated there very much. Who from that area convinced you to come here?"

Hazrat Musleh-e-Maud رضي الله عنه states:
"These words have echoed in my ears until today and I am unable to forget them, despite the fact that I was only 16 years old. The man spontaneously replied that it was Maulvi Sanaullah who had caused him to come here."

Hazrat Musleh-e-Maud رضي الله عنه states:
"Due to my young age, I probably could not understand what he had said, but the Promised Messiah عليه السلام started to laugh upon hearing his reply and asked, 'How so?' The man replied, 'Some of the books written by Maulvi Sanaullah came to the royal court of the Nobleman. The Nobleman would read them and would tell me read to them as well. I thought to myself that I should seek out the actual references of Mirza Sahib [mentioned in these books] and see them for myself. I thought that by doing so, I would have collected excellent material to use against Ahmadiyyat; however, when I found and read those excerpts, I realised that the subject matter was completely different [from what I was told]. This intrigued me even more and I thought to read more pages. When I had read even more pages, then I came to the realisation that the honour, esteem and grandeur of the Holy Prophet ﷺ mentioned by Mirza Sahib cannot be found in the hearts of these people.' He further said, 'I have a keen interest in the Persian language. Coincidentally, I came across the Persian Durr-e-Sameen and I began to read it. Once I started to read it, my heart became clear and I decided to come and pledge allegiance.'
"Thus, where opposition causes disorder, it also comes with advantages." (Chashma-e-Hidayat, Anwar-ul-Ulum, Vol. 22, pp. 433-435)

In light of both circumstances, we should prepare our strategy for propagating our message. If prophets do not face opposition, they still become worried because, as mentioned by the Promised Messiah عليه السلام, opposition is the means of progress.

Speaking on this very topic, Hazrat Musleh-e-Maud رضي الله عنه states:
"The Egyptian government was very well-known power in its time (i.e. the era of the Pharaoh) and their king was very proud of his influence and strength. In the face of such a powerful king, Moses عليه السلام held no authority. After visiting the king, he was threatened and was told that his people would be destroyed, and that if he did not desist then he, too, would be eradicated along with his people. However, Moses عليه السلام did not desist despite everything, and said, 'I will surely deliver the message I have been commissioned to give by God, and no power in the world can stop me.' Jesus عليه السلام did the very same thing, and so did the Holy Prophet Muhammad ﷺ."

Hazrat Musleh-e-Maud رضي الله عنه continues:
"This is the same resolve we witnessed from the

Promised Messiah عليه السلام ."

Hazart Musleh-e-Maud رضي الله عنه says:

"We have seen with the Promised Messiah عليه السلام that the entire nation was against him, even the government in one way was against him, although towards the latter years this was not the case. Nonetheless, every nation was against the Promised Messiah عليه السلام. All the followers of other religions were against him; the clerics were against him, the custodians of shrines were against him; the ordinary people were against him; the rich and notables were all his enemies. In short, there was a storm of opposition raging all around him. Many people tried to persuade him, and some under the guise of friendship said to retract some aspects of his claims; some said that if he were to abandon such and such claim, then everyone would join his community.

However, the Promised Messiah عليه السلام did not show any concern for this, and instead would always openly present his claim. People would raise a hue and cry; people would be beaten and killed. Yet, despite all of these difficulties, and despite the fact that the Promised Messiah عليه السلام was up against an entire world, and according to the apparent means, the Promised Messiah عليه السلام did not have the power to confront them, but still he continued challenging them. In fact, I remember vividly that on many occasions the Promised Messiah عليه السلام would say that the example of a prophet is similar to the fable often narrated by people; it is said that there was a woman in a village who was not in her senses. Whenever she would leave her home, young children would gather together to tease her, they would mock her and annoy her continuously. In response, she would swear at the children and curse them. One day, the villagers consulted each other and thought that the woman was innocent and their children irritated her unjustly. Owing to her simple nature, she cursed the children. [The thought] 'What if her curses turn out to be true? We ought to stop our children so they do not tease her and so she stops cursing them.'

Thus, after this consultation, they decided that the following day every villager would keep their sons at home, and nobody would be allowed outside. Thus, the following day, everyone told their sons that they would no longer be permitted to leave the house. And as extra safety precaution they bolted the doors. When dawn broke, the senile woman came out of her house as normal. She began roaming the streets for a while, she would go down one street and then another; but she would not see any of the boys. Previously, it would so happen that one boy would be pulling on her hem, another would pinch her, and some would be pushing her, while others would be clinging on to her hand and others would be mocking her. However, on that day she did not see a single boy. She waited until the afternoon and when she saw that not a single boy had come outside of their house, she decided to go to the market and stopping at every shop she would say, 'has your house collapsed? Have your children all died? What has happened that nobody is around?' After a while, when she visited every shop and said the same thing to everyone, the people thought that they were still receiving abuse and she was still cursing them, and they also cursed when the boys teased her as well, then what was the use of locking them away, they should let the children go outside."

Hazrat Musleh-e-Maud رضي الله عنه further says:

"After narrating this fable, the Promised Messiah عليه السلام said, 'In a way, the case of the prophets resembles this, in that the world teases them, mocks them and act unjustly towards them. In fact, they persecute them so cruelly that it is difficult for them to live their lives. Then, a realisation develops in the hearts of one faction of society that they are

acting unjustly and that they should not do so.' The Promised Messiah عليه السلام then said, 'But prophets cannot abandon the world. When the world does not cause them pain, the prophets themselves shake the world and awaken them from slumber. They spread the message to them and explain to them the teachings [which they have brought]. They increase in their preaching endeavours so that the world begins to pay attention to them." (Khutbat-e-Mahmud, Vol. 24, p. 272-274)

Then, with regard to prophets dealing strictly, it is often asked why prophets are strict in their conduct. In relation to this, Hazrat Musleh-e-Maud رضي الله عنه states: "The prophets are never strict for any personal reason, but only to establish the authority of Allah the Almighty in the world. If they ever show strictness and become impassioned, it is only for this reason. With regard to their own being they show the utmost humility. Regarding this, there is an incident of the Promised Messiah عليه السلام ; once in Lahore, while passing through a street, a person pushed the Promised Messiah عليه السلام owing to which he fell to the ground. The Promised Messiah's عليه السلام companions became enraged and it was nigh that they would beat him, but the Promised Messiah عليه السلام said, 'He became enraged in support of the truth.' (Meaning that after listening to the clerics declaring Mirza Sahib to be a liar, he thought that he would exact revenge, and so he has done this because of what he considered to be the truth.) Therefore, the Promised Messiah عليه السلام told them not to harm him. Thus, prophets never say anything with regards to their own beings, in fact, they only speak out to establish the honour of God Almighty. Therefore, one should not think that Allah's prophets also act in this way. (That is if they ever act in a strict manner.) There is a huge difference between them and ordinary people. They only act in this way for the sake of Allah the Almighty, whereas ordinary people act harshly for their own sake."

Hazrat Musleh-e-Maud رضي الله عنه further explains:
"Thus, if someone develops this understanding that they are indeed weak, then such a person can never go astray, (because that person would always focus on their own weaknesses and seek help from Allah the Almighty). A person goes astray when they think that they are right."

As a result of this their arrogance becomes manifest. Therefore, we ought to look at the example of the prophets and always show humility, and in fact this is the way to safeguard oneself from sin.
There is another extract of the Promised Messiah عليه السلام [mentioned by Hazrat Musleh-e-Maud رضي الله عنه] in relation to this:
"The Promised Messiah عليه السلام would always mention the incident about the prayer of Hazrat Mu'awiyyah رضي الله عنه . Once, he offered the Fajr prayers after its actual time had passed. However, owing to this mistake he did not stumble; in fact, he progressed. (Satan did not take hold of him, but instead he tried to attain the pleasure of Allah.) Thus, only the one who has a realisation of sin can abstain from sin. When one becomes careless towards sin, it is at that point that they fall into trial. Therefore, a believer ought to ponder over the verse:

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ

"['Guide us in the right path'] and ought to understand that they are not safe from dangers, and they can only consider themselves to be safe when they hear the voice of God. Therefore, one ought to analyse their weaknesses. For a person who holds themselves accountable for their weaknesses, the doors to spirituality are opened for them. And a person who fails to do this, the paths to spirituality

are closed for them, and such a person goes astray." (Khutbat-e-Mahmud, Vol. 18, pp. 141-142)

On one occasion, the Promised Messiah عليه السلام said that without effort in one's worldly endeavours and in one's religious endeavours, a person can never attain honour.

Hazrat Musleh-e-Maud رضي الله عنه states:

"The Promised Messiah عليه السلام would say:

"In this era, God has ensured that all honour is gained through me. Now, those that will attain honour will be either my followers or my enemies."

Just observe, the people who gain repute will either be a follower of the Promised Messiah عليه السلام or his enemy – i.e. they consider themselves to be enemies due to religious reasons.

Hazrat Musleh-e-Maud رضي الله عنه continues:

"Thus, the Promised Messiah عليه السلام would say:

"Just look at Maulvi Sanaullah Sahib, he is not the most eminent scholar, there are thousands of clerics just like him throughout the Punjab and India. If he has built up a reputation, then that is due to opposing me. Whether these people accept it or not, but this is the reality, that today, a person will gain honour through supporting me or by opposing me. In essence, we are the main focal point, and if our opponents gain fame, then that is because of us." (Tafsir-e-Kabir, Vol. 8, p. 614)

Thus, this is what we are observing even today, if the clerics are earning a livelihood, or they have earned a position then it is due to their opposition of Ahmadiyyat. And now, even politicians of certain countries, especially Pakistan, wish to further their careers by opposing Ahmadis and thereby holding onto their seats.

With regard to the ploys and schemes against the Promised Messiah عليه السلام, Hazrat Musleh-e-Maud رضي الله عنه writes: "People conspired against the Promised Messiah عليه السلام, lodged murder cases against him, but Allah the Almighty rendered the ploys of the enemy ineffective. In an attempted murder trial, Maulvi Muhammad Hussain Batalvi came to give evidence against the Promised Messiah عليه السلام and thought that if he was not handcuffed, then at least, he would be able to see the Promised Messiah عليه السلام humiliated in court – God forbid. However, despite the fact that the Deputy Commissioner before whom the case was presented was English and opposed our community, and as soon as he was appointed in this district, he said, 'Why has he (i.e. the Promised Messiah عليه السلام) still not been punished! For he disrespects our Messiah, Jesus and says that he has died. I will be the one to punish him!' However, when the Promised Messiah عليه السلام appeared before him, Allah the Almighty ensured the means that as soon as he saw the face of the Promised Messiah عليه السلام, all his enmity vanished and he asked for a chair to be brought for the Promised Messiah عليه السلام and asked for it to be placed near him, and so the Promised Messiah عليه السلام sat down. Maulvi Muhammad Hussain Sahib Batalvi had come only to see the Promised Messiah عليه السلام humiliated, when he saw that the Promised Messiah عليه السلام was seated on a chair, he could not tolerate it; he asked the Deputy Commissioner, Captain Douglas for him to also be given a chair. Maulvi Muhammad Hussain thought that if the accused could sit on a chair, then why would the witness not get a chair to sit on. However, when Captain Douglas heard this, he became enraged and in a stern tone, said, 'You will not be given a chair.' Maulvi Muhammad Hussain Sahib said, 'In the courtroom of his Lordship, my father would have a chair, I should also be given a chair. I am an advocate for the Ahl-e-Hadith and I have a right to a chair.' Upon this, Captain Douglas said: 'Enough with your nonsense, move back and

stand up straight.'

"Instead of witnessing the Promised Messiah عليه السلام being humiliated, God Almighty in turn humiliated him [Maulvi Hussain]. This is what transpired inside the courtroom. When Maulvi Sahib came outside, in order to show the people that he received a chair inside as well, he came outside and sat on a chair in the veranda. However, since a servant always does what he sees his master do, when the clerk saw that Maulvi Sahib did not get a chair inside, but is now sitting on a chair in the veranda, he thought that if his superior [officer] saw this, he would be angry with him, and so he immediately rushed over and said, 'You do not have permission to sit here, please vacate the seat.'

"In this way, those outside were also able to witness for themselves how much respect was given to Maulvi Sahib in the courtroom. Overcome with rage and fury, Maulvi Sahib moved ahead and sat on a sheet of cloth that someone had laid outside on the floor. Incidentally, the person whom the sheet belonged to arrived and said, 'Get off of my sheet as it will become impure for you have come to give a testimony in the court against a Muslim and in favour of a Christian.' Thus, one ought to remember that when Allah the Almighty bestows His help, there is no one that can stop it. Let alone an officer in the police or a policeman, even the most elite of men have no guarantee of life and Allah the Almighty can destroy the enemy in a matter of seconds. Hence, one ought to prostrate before Allah the Almighty and supplicate to Him. Indeed, it is destined for believers to be subjected to trials, therefore if one remains patient and continues to remain occupied in prayer, then Allah the Almighty shall remove those trials." (Khutbat-e-Mahmud, Vol. 15, pp. 184-186)

There was a debate between the Promised Messiah عليه السلام and the Christians and the proceedings of this debate have been recorded in the Promised Messiah's عليه السلام book, "Jang-e-Muqaddas" [The Holy War]. Whilst mentioning this debate in one of his sermons, Hazrat Musleh-e-Maud رضي الله عنه has stated with reference to Hazrat Khalifa Awwal رضي الله عنه :

"Hazrat Khalifa Awwal رضي الله عنه used to say, 'We witnessed an incident during the debate with Atham whereby initially we were left perplexed, but then our level of faith ascended as high as the heavens. When the Christians became tired of debating and realised that none of their arguments were fruitful, they tried to create ridicule by mischievously gathering a few Muslims, who were either blind, deaf, unable to walk or physically handicapped and made them sit to one side prior to the debate. When the Promised Messiah عليه السلام arrived, they immediately brought these people before him and said, "One cannot resolve disputes through dialogue. You claim to have come in the likeness of Jesus and he would grant sight to those who were blind, grant the ability to hear to those who were deaf and he would heal those who were physically handicapped. In order to save you from any trouble, we have gathered some people who are either blind, deaf and physically handicapped. If you really have come in the spirit of the Messiah, then cure them of their ailments."' Khalifa Awwal would say, 'We were also sat there at the time and upon hearing them say this, our hearts completely sank. Even though we knew that there was no truth to what they were attributing to Jesus عليه السلام , but still our hearts sank for we thought that today they would have the opportunity to mock and ridicule. However, we looked towards the Promised Messiah عليه السلام , there was not a single expression of any kind of displeasure or anxiousness upon his countenance. When they finished saying what they had to say, the Promised Messiah عليه السلام stated to the Christian priest, "According to the teachings of

Islam, my belief regarding the Messiah in whose spirit I have come did not heal such blind, deaf and physically handicapped people. In fact, this is your belief that Jesus عليه السلام physically healed such people. Moreover, it is written in your book that if one has even the slightest level of faith, they can move the mountains upon their command and if they place their hands over the sick, they will be cured. Thus, you cannot pose this question to me for I can only demonstrate those miracles which my Master, Hazrat Muhammad Mustafa ﷺ showed. If you seek those miracles of me, then I am ready to show them. As for those kinds of miracles [in question], your book has mentioned that if any Christian who possesses faith even as much as a grain of mustard seed then they can show such miracles as shown by Jesus عليه السلام. Thus, you indeed have saved me from the trouble by gathering these blind, deaf and the physically handicapped. They are now present here and if you possess faith even as much as a grain of mustard seed, then grant them cure." Hazrat Khalifa Awwal رضي الله عنه would say, 'The Christian clergymen were left astounded by this response and some of their most reputable priests began to remove those sick people from there.' And so, Allah the Almighty bestows honour upon His close servants at every occasion and teaches them such responses by which their opponents are left completely stunned." (Khutbat-e-Mahmud, Vol. 23, pp. 88-89)

There is an incident relating to the opposition towards the Promised Messiah عليه السلام which took place in Sialkot. Hazrat Musleh-e-Maud رضي الله عنه states: "The Promised Messiah عليه السلام travelled to Sialkot and the maulvis issued an edict that whoever attended the Promised Messiah's عليه السلام lecture their marriage would become annulled. However, Hazrat Mirza Sahib عليه السلام personality was so captivating that people completely disregarded the edict. And so, the maulvis stationed people along the way in order to stop them from going. They also gathered stones so they would throw it at those who did not stop and they would drag people away from the actual venue, so that they could not listen to the lecture. BT Sahib was the city inspector in Sialkot at the time and later became a superintendent in the police force; however, I do not [know] what office he holds now." This was at the time of narrating this incident. "BT Sahib was responsible to oversee this event. When people began to raise a hue and cry and started to create disorder, BT Sahib had also heard the lecture of Hazrat Sahib عليه السلام and was therefore astounded because the lecture was against the Arya and Christians and even if whatever Mirza Sahib عليه السلام had said was against the views of the maulvis, even then no allegation could be levelled against Islam. What was said was against the Christians and if it were true then it proved the truthfulness of Islam, therefore he thought that what reason did the Muslims have to create disorder. Even though he was a governmental officer; however, he stood up and addressed the Muslims saying, 'He states that the god of the Christians is dead, so why are you becoming enraged? Does it not go in your favour what he says?' Hence, this is precisely the manner in which they treat us. (In other words, the opponents.) From what it appears is that they don't mind if someone from amongst the Muslims enters the Arya faith, so as long as they do not listen to the words of Mirza Sahib عليه السلام."

Hazrat Musleh-e-Maud رضي الله عنه further states:

"The fact of the matter is that this view of theirs is not correct. We, however, are affected if a Muslim changes his faith.

"The Promised Messiah عليه السلام would often say:

اے دل تو نیز خاطرِ ایناں نگاہ دار
کآخر کنند دعوئ حُبِ پیمبرم

"O my heart! Have consideration for these people; for after all they claim to be the beloveds of my Prophet ﷺ." (Tarikh Shuddhi Malkana, Anwar-ul-Ulum, Vol. 7, p. 192)

Thus, we feel pain when they change their faith or stray away from the truth.

On one occasion, someone said to the Promised Messiah عليه السلام, "I have great admiration for you; however, you have made a huge mistake. The fact is that the ulema [scholars] do not listen to what anyone says because they know that if they accept it then that would be a means of humiliation for them and people would say that they couldn't think of it and someone else understood the matter correctly instead. Hence, in order to make them agree to something is that one has to make them be the first ones to say it. When you realised that Jesus عليه السلام had passed away, you should have invited some of the most prominent scholars to a meeting and then presented this matter before them. You should have explained that by believing in Jesus عليه السلام to be alive strengthens the position of the Christians. Subsequently, they cause harm to Islam by raising allegations. They claim that our prophet has passed away and the founder of their faith is alive in the heavens, hence he is more superior; in fact, he is God. You should have posed this question to them and asked for a response. The scholars you would have invited would have asked you for a response and then you should have said, 'Though the view you all hold is the one that is correct; however, my view is that such and such verse [of the Holy Quran] proves the death of Jesus عليه السلام.' The scholars present would have immediately agreed to it and would have told you to announce it and that they would support you."

This was the method this individual proposed to the Promised Messiah عليه السلام in order to convince the scholars to agree with the Promised Messiah عليه السلام. He then further said:

"In the same way, you could have said that the ahadith mention that the Messiah is going to return; however, if Jesus عليه السلام has passed away then what would those traditions mean. Upon this, one of the scholars would have said that you are the Messiah and in this way all the other scholars would have agreed to this."

Upon hearing this suggestion, the Promised Messiah عليه السلام stated:

"If my claim was merely owing to human endeavour, then no doubt I would have done it in this way. However, this was owing to the commandment of God. I did just as God informed me. Ploys and deception are employed in response to the deceitful ploys of man; however, Divine communities never have any fear of these. This is not our work; rather, it is the work of God and He is the one Who shall convey this message."

(Khutbat-e-Mahmud, Vol. 12, pp. 196-197)

The occurrence of the eclipse of the moon and the sun is a very well-known incident in our Jamaat. A maulvi who opposed the Jamaat and perhaps lived in Gujrat would always say that people should not be deceived by the claims of Mirza Sahib عليه السلام for it has been clearly recorded in the traditions that one of the signs of the Mahdi is that in his time, the sun and the moon will be eclipsed in the month of Ramadan. So as long the sun and the moon are not eclipsed in the month of Ramadan, one should not believe his claims to be true. It so happened that he was still alive when the prophecy regarding the eclipse of the sun and the moon was fulfilled. One of his neighbours was an Ahmadi and he mentioned

that when the sun was eclipsed, the maulvi became anxious and went on top of his roof and whilst walking from one side to the other, he would repeat, "Now people will definitely go astray, now people will definitely go astray." He failed to understand that by accepting Hazrat Mirza Sahib عليه السلام upon the fulfilment of the prophecy, people would be guided instead of going astray. The Christians at the time [of the advent of the Holy Prophet صلى الله عليه وسلم] also believed that all the signs had been fulfilled which were mentioned in their earlier scriptures, but on the other hand, upon hearing of the claim of the Holy Prophet صلى الله عليه وسلم they would say that it was a sheer coincidence that a liar had claimed to be a prophet. In the same way, the Muslims believe that the signs are being fulfilled, but it so happened that a liar has made the claim. This is the condition of the Muslims and what is astonishing is that this incidentally only happens to a so-called liar and not a truthful person [in their eyes]." (Tafsir-e-Kabir, Vol. 10, p. 56)

Regarding the Promised Messiah's عليه السلام past, Hazrat Musleh-e-Maud رضي الله عنه says:

"Every evil takes root gradually. Never is it the case that a person goes to sleep while being truthful and wakes up as the worst of liars. He never lied about anyone, yet as soon as he wakes up he begins lying about God. Accordingly, let us examine the life of the Promised Messiah عليه السلام before his claim. He announced many times to the Hindus, Sikhs and Muslims here, 'can you raise any allegation regarding my past life?' Yet no one had the courage to respond. In fact, they would attest to his piety. Maulvi Muhammad Hussain Batalvi – who went on to become a staunch opponent – attested in his publication that the Promised Messiah's عليه السلام life was pure and free from fault. In his newspapers, Mr Zafar Ali Khan's father attested to the fact that in his early years the Promised Messiah عليه السلام was a virtuous individual. Hence, how could it be that a person had been unblemished and virtuous for 40 years, completely changed and went astray overnight? Psychiatrists and psychologists agree that the flaws and moral faults develop over time, as opposed to an immediate change in a person's morals. Therefore, ponder over how unblemished, flawless and enlightened his past was." (Mi'yar-e-Sadaqat, Anwar-ul-Ulum, Vol. 6, pp. 60-61)

Then, let us see how Allah the Almighty helped the Promised Messiah عليه السلام . Hazrat Musleh-e-Maud رضي الله عنه writes:

"God's help accompanies His prophets. One cannot be considered as a messenger of God if they do not experience His help. People come close to ending the prophet's life, however God's help arrives and causes His prophet to be successful leaving the ploys of his opponents to be completely foiled. Such was the opposition against the Promised Messiah عليه السلام . Various plots were hatched to kill him; people were even appointed to kill him, but their plots became known and they failed. False charges of attempted murder were made against him, such as the false murder charge filed by Martin Clarke. In fact someone even said that he had been hired by the Promised Messiah عليه السلام . Moreover, the magistrate, thinking that no one had yet seized this claimant to being the Mahdi and Messiah and so he would be the one to do it; however, the same magistrate said that in his view this was a false charge, and he continued repeating this. Eventually, that person was separated from the Christians and kept in the custody of the police officer. Eventually, the person then began crying and confessed that he had been taught by the Christians and thus, God completely annihilated this false charge."

Similarly, Hazrat Musleh-e-Maud رضي الله عنه states:

"Maulvi Umaruddin Sahib Shimlavi is a passionate missionary of our Community. He recounts his own incident of how he became an Ahmadi by assessing upon the same standard. He recalls that in Shimla, Maulvi Muhammad Hussain, Maulvi Abdur Rahman Siyah and some others were consulting about how they should challenge the Promised Messiah عليه السلام. Maulvi Abdur Rahman Sahib said that the Promised Messiah عليه السلام had announced he would no longer engage in debates. They should publish an announcement for a debate; if he responded then they could say that he lied by first publishing an announcement saying that he would no longer engage in debates with anyone yet he had now accepted a debate. If he did not accept the debate then they could simply raise a hue and cry that he avoided the challenge. Upon this, Maulvi Umaruddin Sahib asked why all of this was necessary, he could simply go and kill him and put an end to the matter. Maulvi Muhammad Hussain said, 'Boy, what do you know, we have tried everything.' The thought occurred to Maulvi Umaruddin Sahib that if God was protecting someone so much, then he must be from God." He was just a boy, yet he thought that if Allah the Almighty was protecting him so much and protecting him against all the plots being made against him then he must have been sent by God. "Then, when he was returning after having pledged allegiance, he met Maulvi Muhammad Hussain Batalvi at the station, who asked where he was going. He replied that he had just returned from Qadian after having pledged allegiance. Maulvi Muhammad Hussain said that he had turned out to be very evil and said that he would write to his father. He replied, 'Maulvi Sahib, whatever has happened was because of you'. The opponents try to end the beloved of Allah the Almighty, yet he continues to be saved. God helps bestows upon him His Divine knowledge and honours him in every field." (Mi'yar-e-Sadaqat, Anwar-ul-Ulum, Vol. 6, pp. 61-62)

Hazrat Musleh-e-Maud رضي الله عنه states:
"Similarly, Maulvi Muhammad Hussain Batalvi Sahib also claimed that he would destroy Mirza Sahib. Maulvi Muhammad Hussain Batalvi Sahib had been childhood friends with the Promised Messiah عليه السلام ; he would stay in contact with him and would praise his writings. Immediately after the Promised Messiah عليه السلام made his claim, he [Muhammad Hussain Batalvi] said that he was the one who had elevated him to this rank, and he would be the one to now destroy him […] Then, the Promised Messiah's عليه السلام own relatives announced, and some even published in newspapers that this person had merely taken this up as a way of earning money and should not be given any attention. Thus, they attempted to turn the entire world against him."

Then, Hazrat Musleh-e-Maud رضي الله عنه says:
"I was old enough to remember that many workers who are known as Kameen in farming terms refused to work at the Promised Messiah's عليه السلام home (the workers refused to work at the home of the Promised Messiah عليه السلام , despite him belonging to a family of landowners). The proponents of this were in fact members of our own family. Hence, our own people and strangers alike wished to erase and completely destroy him; however, God said to His servant, 'A prophet came to the world, but the world did not accept him; but God will accept him and will manifest his truth with powerful assaults'. A lonely and helpless man stood in Qadian, where the mail arrived only once a week, where there wasn't even a primary school, where people did not even have a single rupee's worth of flour; this person was neither a cleric, nor did he possess much property. Although the Promised Messiah عليه السلام belonged to a respectable family, he did not possess a great deal of property

like royalty or noblemen. He stood as a single man before the world and announced from the very outset that God would spread his name to the corners of the world. Is there anyone today who can say that the name of the Promised Messiah عليه السلام did not reach the corners of the world?"
(Khutbat-e-Mahmud, Vol.1, pp. 324-325)

Today, we see that there is no corner of the world where the name of the Promised Messiah عليه السلام has not reached.

The Promised Messiah عليه السلام states:
"A liar's falsehood is enough to destroy him. Any undertaking which serves to prove the majesty of Allah the Almighty and manifest the blessings associated with His prophet and is a plant which has been planted by Allah the Almighty's own hand, then the angels protect it. Who then can destroy it? Remember, if my movement is a mere business as people have said, then any remnant of it will be erased. However, if this is from God – and surely it is from Him – then even if the entire world opposes it, it will increase and flourish and the angels will protect it, (insha-Allah). Even if a single person does not remain with me and no one helps me, I have firm faith that this movement will prove successful (insha-Allah)." (Malfuzat, Vol. 8, p. 148)

May Allah the Almighty enable us to honour our pledge of allegiance to him and spread his message throughout the world. May we reap the blessings and rewards of Allah the Almighty. May we never be among the disloyal; rather, may we become counted amongst those who are loyal. May Allah the Almighty grant us this ability.

I will announce a website that I will be launching today. This is yet another means of spreading the message of the Promised Messiah عليه السلام to the corners of the world. This is the Jamaat's website in Kurdish; islamahmadiyya.krd. This website will be overseen by Dr Ismail Muhammad Sahib along with a team consisting of members from the Kurdish Jamaat. The purpose of this website is to give Kurdish readers the opportunity to learn about the Ahmadiyya beliefs by reading about them in their own language for the first time. This website will primarily be in the Sorani dialect of Kurdish while there will also be some material in the Badini dialect as well. This website will comprise news, articles, commentaries, books, Friday sermons and a video section. With help from the Kurdish translation committee, various books of the Promised Messiah عليه السلام and other Jamaat books will also be available on the website. There will be books of the Promised Messiah عليه السلام, books of Hazrat Khalifatul Masih II رضي الله عنه along with other Jamaat literature, including The Philosophy of the Teachings of Islam, Jesus in India, The Need for the Imam, The Truth of the Mahdi, Invitation to Ahmadiyyat, The Institution of Khilafat and others. Insha-Allah, this website will be launched after the Friday prayer. May Allah the Almighty make it a source of blessings.

I would also like to say that continue praying in light of the current world situation. May Allah the Almighty save the world from destruction, grant sense to people and enable them to recognise their Creator.

View complete recording of this sermon via MTA online channel

https://youtu.be/lBTLqUnpqxI



The Message of the Promised Messiah عليه السلام for Contemporary Society

Imran Ahmad Chaudhry

In this day and age life has become increasingly intricate and complicated and people are looking around for answers. Mankind as has often been the case in the past, once again finds itself at a crossroad. It is being forced by changing social and global conditions to re-evaluate its outlook on life. If steps are not taken to remove this confusion, it is quite possible that the present age will in the future, be remembered as the Age of Unanswered Questions. In an attempt to find some of the answers to these questions, I would like to introduce you to the message of the Promised Messiah عليه السلام for contemporary society.

The Messiah concept in itself is not a new one. Christianity, Judaism and 72 of the 73 sects of Islam, all adhere to the belief of the coming of the Messiah in one form or another. What distinguishes Ahmadiyyat, the 73rd sect of Islam, is that while the others still await the arrival of the Messiah, members of this community believe that promised Messiah عليه السلام has already appeared. In fact he has already passed away in the personage of Mirza Ghulam Ahmad of Qadian (a small town in India). This Community does not profess a new faith, rather it goes back to the original source of Islam i.e. the Quran itself, for all its doctrines and tenets.

Hazrat Mirza Ghulam Ahmad of Qadian had as his spiritual mission, the removal of misdirected conventions, falsely attributed to the faith by its followers. It was a cleaning house sort of mandate bestowed upon him by God. He did not add to the faith any new teachings of his own, he simply strived to remove the misconceptions which had slowly crept into its followers over the centuries. It is a well known fact that as a message is passed along, it is slightly altered during passage based upon the views and biases of each individual conveyor. The end result is that at the end of the chain of conveyance the original form and the final form of the message are perhaps greatly varied. The mission of the Promised Messiah عليه السلام was to remove the misinformation which had gotten tangled up in the truth over the ages, and take Muslims back to the original form of the faith. The reason for belabouring this point is that following this line of reasoning, it becomes apparent that the message of the Promised Messiah عليه السلام for contemporary society is the message of Islam for contemporary society. Let us now investigate this message as viewed through the eyes of Ahmadiyyat, and use solely as examples the Holy



Quran and the Prophet Muhammad ﷺ.

One of the most commonly levied charges against any message is that it is presently out of date. I would suggest to you that such is not the case, in this case. The prevailing social conditions in ancient Arabia (at the time of Muhammad ﷺ), closely parallel today's modern times. The activities of a young man in Mecca in those days involved drinking, gambling and sexual promiscuity. All three of these pursuits exist today as well. Even though gambling may have presently been overtaken by other social concerns, drinking and sexual promiscuity still occupy a great area of concern within present day society.

Ancient Arabia was also a player in the struggle for global domination. Today too, various countries or blocs of countries are vying for supremacy.

In those ancient times, violence was instigated at the slightest provocation with vendettas crossing generational boundaries. This parallels the present situation of turf wars raging on for years with rival gangs clashing with one another over the smallest of things.

On a slightly different plane, then too as today, people were concerned with the environment. This is evidenced by the practice of the urban well to do of those days of sending their young ones under the care of desert dwelling tribal people so that they may be brought up in the fresh air of the open desert.

The message of Islam for contemporary society is but one part of the whole message of Islam. It is extremely difficult to divorce the two and in order to gain insight into the former, the context of the latter must be understood. The message itself is based upon the following three principles: 1) The Unity of God, 2) The Goal of Human Existence, and 3) The Dignity and Equality of Man.

The first tenet i.e. the Unity of God is the axis on which the teachings and doctrines of Islam revolve. From here proceeds the fundamental unity of the universe, of man, and of life. Islam's objective is to establish a balance and bring about accord in the relationship of man to God and to the universe through beneficent adjustment.

The Quran emphatically rejects any doctrine, idea or concept which may directly or indirectly tend to associate any other thing or being with God as an equal or partner. In 112:25 it states, "Say: `He is Allah. the One: Allah, the Independent, and Besought of all. He Begets not, nor is He begotten; and there is none like unto Him'."

God is the sole Creator, the Quran describes this in 39:63-64, "Allah is the Creator of all things, and He is the Guardian over all things. To Him belong the keys of the heavens and the earth."

The Quran delves into great detail on the numerous attributes of God. For example: He is the Creator and Sustainer of all the worlds and leads them stage by stage towards perfection; He is the Gracious One, Who has made provision for the fulfilment of the purpose of the creation of man and of the universe; He is the Merciful One, Who causes beneficent results to follow upon righteous action; and He is the Master of the Day of Judgment, Who alone will judge and decide penalties and rewards.

The second tenet i.e. the Goal of Human Existence has been a question debated by philosophers since time immemorial. Islam also has a view on this issue. There was a purpose involved in creating the universe. The Quran states in 21:17-18, "We created not the heavens and the earth and all that is in between the

two in play. Had we wished to find a pastime We would surely have found it in that which is with Us, if at all We would have been inclined in that way."

The purpose of the creation of the universe is to aid man in receiving the impress of God's attributes and becoming a manifestation of them within the limits of his capacities i.e. he should become God's image.

Perhaps one distinction which can be made between ancient and modern times is that the time continuum for change within the global community has been drastically altered. The dynamics of global events have been shown to have tremendous accelerative capacities as evidenced by the fragmentation of the Soviet Union and the crumbling of the Berlin Wall. In the past the status quo enjoyed a stability for much longer periods of time whereas now the face of the earth is continually changing. Many people observe these large scale changes which effect us all collectively as members of the human race. It becomes increasingly difficult to stem the tide personal anxiety coupled with global uncertainty. This is where the outlet of prayer comes into play.

When the soul has become overburdened and it is in need of solace, it naturally turns to its Creator from whom it has no secrets. This natural urge which becomes particularly overpowering in times of trouble is in itself a proof of the existence of God, and of the need and possibility of establishing communion with Him.

Allow me to more clearly highlight this point. The answers to the questions, "What is the right way" and "What is God's way?" are most clearly begot through fervent supplication. You see, God himself will reveal to your heart what is His way. The Quran mentions in 2:187, "When my servants ask thee concerning Me, say that I am near; that I answer the prayer of the supplicant when he prays to Me. So they should respond to Me and have faith in Me, that they may be rightly guide."

Turning now to the third tenet of the message i.e., the Dignity and Equality of Man, it is realized that there is a current trend towards categorizing individuals. This is both counter productive and decisive. Within the context of this message each individual has the same potential of achieving the highest stations of spirituality and worldliness. The diversities of race, colour, language, culture, wealth, etc. do not confer either superiority or inferiority. No single individual can claim honour or prestige based upon membership within a certain tribe or citizenship within a certain country. The Quran makes this clear and says that the true source of honour in the sight of God is a righteous life.

The Quran mentions in 21:108 that the Prophet had been sent as a manifestation of God's mercy to mankind. For this reason Muhammad the Prophet is held in the highest esteem possible for a mortal, by the adherents of this faith. However, the Prophet took great pains to educate his followers that he himself was just a man like themselves.

In his final days one of the Prophet's main concerns was that he feared lest the Muslims should upon his death, assign him a position higher than other human beings, as had been done by the followers of other prophets. This is why during this period of his life he kept emphasizing over and over that he was but a man, to whom God had vouchsafed revelation for the guidance of mankind. Evidence of this concern was expressed in his Final Address, delivered in the valley of Arafat just outside Mecca. Among other things the Prophet commented that the followers of the faith should live their lives in accordance with the commandments of God, that they should treat women with due regard and consideration fully observing their rights which correspond to the rights

that men had, and finally, that all human beings are equal whatever their individual status and no one could claim any privilege or superiority over another. With the gravity and seriousness expressed so far, let us take a momentary reprieve. It is necessary from time to time to take a look at the lighter side of life, as evidenced by the Prophet himself. Let us considered some examples.

It is related that the Prophet once challenged his wife Ayesha to a foot race which the latter won. A year later he challenged her to a rematch and this time he won. Afterwards he laughed and said, "Ayesha we are now even."

It is also related that a poor man was once found guilty of a certain offense and the Prophet imposed upon him a fine in the form of a charity distribution. Unfortunately, the man was so poor that he did not have the money available with which to settle the fine. It so happened that the Prophet just received a basket of dates from another companion to be distributed in charity. The Prophet turned to the poor man and told him to distribute the basket among the needy. To this the man replied, "Sir, I am aware of no one more deserving of charity than myself." The Prophet laughed and said, "Well then, take the basket for yourself and that will suffice as your penalty."

Thus in spite of the heavy burden of responsibility which had been placed upon the Prophet's shoulders, he still took time out to entertain humour. It is an invaluable tool and if more of us started using it, our stress levels would go down both at work and at home. Having just covered the broad aspect of the message I would now like to emphasize some specific aspects which are of greater relevance today.

A great starting point for dealing with en masse problems facing us today, is to realize that we are all brothers and sisters. It may sound simplistic yet we are all descendants from the same two individuals i.e. Adam and Eve. Global conditions contributed towards us setting off in different directions to occupy our own little niches within the vast earth. We developed in isolation from each other and somewhere along the way, we lost sight of our common heritage. We are all God's children and thus are all members of the Universal Brotherhood of Man. Once this realization sets in, our seemingly insurmountable differences fall by the wayside and are replaced instead, by a common sense of purpose. The present day tide of intolerance must also be stemmed. The policy of alienation through differentiation has effected our way of thinking. We must reinforce the qualities of tolerance, patience, forgiveness, and mutual respect particularly in the fields of faith, and within our personal dealings. Islam addresses these concerns and provides suggestions which are listed below.

In this faith even though the Unity of God is the cornerstone, the Prophet admonished Muslims from using harsh language against the idols worshipped by the Meccans for this might incite them to blaspheming Allah. The motto, "Do unto others as you would have done unto you" helps to describe the spirit of this instruction.

Within the realm of international relations, inter-religious relations are also of significance. It is widely believed that since faith is such a private matter for each individual, it should have no role in the discussion of social or political issues. This is an oversight because common beliefs may be used as effective tools in promoting unity and accord. The recurrent theme amongst the different faiths of mutual understanding and respect invites itself

onto the stage of international relations. Let us now briefly examine what the Islamic faith dictates in regard to other faiths and their followers.

In 5:70 of the Quran we see, "Surely those who have believed, and the Jews and the Sabeans and the Christians, whoso believes in God the Last Day, and acts righteously, on them shall come no harm nor shall they grieve." Thus the faith sets a level playing field for all faiths. Then in 2:257 we observe, "There is no compulsion in matters of faith for surely guidance has been made manifest and distinct from error." The objective of these two verses is to achieve a reconciliation between the followers of different faiths and encourage a foundation of mutual respect and honour amongst them. Furthermore, that belief and faith are matters of conscience, and conscience cannot be compelled.

You will notice that in the message there is a continuous shift in emphasis back and forth between the intra-individual and the inter-individual levels. This is deliberate for it highlights the need to ensure that both states are in harmony. It is necessary for a person to have inner peace and a personal purpose. This must be balanced however, by a healthy outlook towards others because he/she must constantly interact with them. Man has often been referred to as a social animal, the purpose of this message is to make him a social being. His needs must be fulfilled on both levels for him to be complete.

It is unfortunate indeed that the message of Islam has been misrepresented as being inflexible and intolerant towards other faiths. I would like to present one final example which will depict the attitude of this faith toward others. The example involves the putting into practice, of principles embraced by this faith by the Prophet himself, for no one would be better able to interpret Islam's message better than he. Ikramah the son of Abu Jahl, had inflicted heavy casualties upon the Muslims at the Battle of Uhad. He had realized that a poorly guarded pass was the Achilles heel of the Muslim forces. On his command the ensuing Meccan charge through the breach resulted in exceedingly high Muslim fatalities. Years later when Mecca fell to the Muslims, Ikramah fled to the coast but his wife approached the Prophet, and asked him if her husband could return to Mecca and profess his belief in idols. The Prophet replied that faith was a matter of conscience, and conscience was free.

Thus at the time of the fall Mecca, in spite of all the hardship that Muhammad the Prophet and his followers had endured, the years of spiritual persecution and physical hardship, the senseless loss of life of his companions at Meccan hands for the simple crime of professing their belief in one God, all of this was laid aside by the Prophet and forgiveness granted to all in the Name of God.

No account of this message would be complete without mention of the family. The family is the basic unit of human society. It is the training ground for tomorrow's world. It is the first link that a child has with this world and thus it is essential that the maintenance of this institution be emphasized. The foundation is laid through marriage and the structure put up is the children. Parents must ensure that the values their children have are the ones that they themselves have and are not ones picked up on streets. A man and woman's true wealth is their offspring which in turn could become their greatest sources of joy or sorrow, largely depending upon the effort that was put forth in their care. One of the Prophet's sayings was, "The best among you is he who treats his family best."

Turning our attention to the last subject in this piece: The status of women in Islam. Due to the extensive nature of the subject (the Quran alone has over 40 verses dealing specifically with women's issues), I will attempt to give you only a general flavour of this topic.

As already mentioned, the Prophet heeded Muslim men to consort with women in kindness and fully observe their rights which correspond fully to the rights that men had. Women were accorded positions of dignity and honour as prescribed by the titles of mother, wife, daughter, sister, etc. Their rights were recognized for the first time in religious history in the fields of property ownership, inheritance, independence, child custody, spouse approval before marriage, and self-determination.

Someone once asked Ayesha (the Prophet's wife) about her husband's household behaviour. She replied that he helped in the household chores, patched up his own clothes, mended his shoes and was kindly and affectionate companion. Gentlemen, your wives will never let you forget that example!
The Holy Quran addresses men and their treatment of women in 4:20 as follows: "Consort with them in kindness. If you dislike them, it may be that you dislike something in which Allah has placed much good." Thus contrary to popular belief, men do not have free reigns to do as they wish and please in their treatment of women.

It is related that a party of the Prophet was running later during a journey. There were women in the caravan as well. When the camel drivers tried to quicken the pace to make up for lost time, the Prophet heeded them by saying, "Mind the crystal." This reference to women as crystal implied that they were delicate and sensitive and that the utmost care must be taken in according them the dignity, honour and position which is their birthright.
A lot of information has been presented in this piece, it will be up to you to reflect upon it at your leisure. I would like to bring this article to a close with a few final thoughts.

It is easy to look at the trees and lose sight of the forest and visa versa. The message conveyed to you as member of contemporary society has many different facets to it. It must be kept in mind however, that they are all parts of the whole. The beauty of the message of Islam lies in the fact that the principles put forth may be adopted anywhere in the world irrespective of geographical location, religious affiliation, gender, racial background or social status. These principles are applicable on both personal and inter-personal levels. They contribute towards solving troubling individual and global issues in a peaceful and equitable manner.

The process of change must start within. It must be realized that faith and belief are personal issues and those in search of the truth must make the journey alone. This is because no one can impose his or her views upon another. The views of others if not agreed with, must be respected. Therefore become good human beings and you have already started finding out the answers to your questions.

This is the message of Islam for contemporary society. The entire purpose of the coming of the Promised Messiah عليه السلام was to spread this message among humanity. The Promised Messiah عليه السلام himself said, "He who makes a distinction between Muhammad صلى الله عليه وسلم and I, has not recognized me." I would ask you to reflect upon this message, and no matter which path you choose, may the Light of God, which contemporary society is so desperately seeking, shine on you.

The Promised Messiah's ʻIlm-e-Kalām (Scholasticism) and Style of Argumentation

Aizaz Khan

وَإِنَّ كَلَامِي مِثْلُ سَيْفٍ قَاطِعٌ
وَإِنَّ بَيَانِي فِي الصُّخُورِ يُؤَثِّرُ

"And indeed, my words are severing like a sharp sword, And indeed, my delivery causes rocks to tremble."
(Hamāmatul Bushra, Rūḥānī Khazā'in, Vol. 7, p. 332)

One day in April of 1893, two highly reputable Christian missionaries were having a dispute. The dispute was regarding a debate between Christianity and Islām and was something like this:

Dr. Henry Martyn Clark: Some men from Qādiān are here to settle the date and conditions of a debate. Come, let's settle the matter with them.

Abdullah Atham: What have you done, Dr. Clark?! If you had chosen ANY of another one-hundred Maulavīs, I would not care at all. But why have you wilfully put your hand in a wasps' nest? To meddle with Mirzā Qādiāni is not easy at all—in fact, it is extremely difficult! Near impossible! You've caused this chaos, so go handle it yourself! I will not go now; nor will I be a part of this debate!!

Dr. Henry Martyn Clark: Abdullah, you are the warrior of Christianity and only you can handle this task. I've gone through the trouble of helping arrange this event by placing my trust in you . . . and yet you have the audacity to refuse to be a part of it?! Mark my words; you will certainly be a part of this debate!

Hearing this, Abdullah Atham reluctantly followed Dr. Clark back to his home where some companions of the Promised Messiah عليه السلام were awaiting their arrival. As soon as he sat to settle the date of the debate, the following words escaped his lips: "Oh! I am indeed a dead man!!"
(Hayāt-e-Tayyaba, p.124).

This exchange occurred prior to the famous debate between Christian missionaries and the Promised Messiah عليه السلام (written in his book Jang Muqaddas (Holy War)). The natural question that arises here is, why was Abdullah Atham so terrified of debating the Promised Messiah عليه السلام? What was it about the Promised Messiah عليه السلام that instilled fear into the hearts of his opponents? A significant part of the answer to this question is what this article wishes to elucidate: The Promised Messiah's عليه السلام ʻIlme-Kalām (Scholasticism) and style of argumentation.

If we observe the Promised Messiah's ﷺ writings as a whole and take a glance at his analysis of 'Ilm-e-Kalām collectively, we find that according to Huzoor ﷺ, 'Ilme-Kalām was such knowledge that:

1. Every statement during dialogue must be based on a proof and every tenet of faith must be proven with clear and manifest arguments.

2. Both Naqli (traditional) and Aqli (logical) arguments should be presented; only logical arguments should be presented to those who are not confined to, or bound by, any revealed book.

*Note: the word Naqli ("traditional" or "fictitious") refers to arguments extracted from any religious scripture or text that someone is bound by and can not dismiss or refuse to accept.

3. Whereas refutations must be presented to arguments posed by false religions, the superiority and greatness of one's own beliefs should also be proven.

With regards to inter-religious dialogue [in the time of the Promised Messiah ﷺ], people would debate with the sole intent of embarrassing their opponents, and not with the intent of guiding them. The Promised Messiah ﷺ reformed this style of religious dialogue and proposed a process by which the truth of a certain religion could be determined.

Hazrat Muṣleḥ Mau'ūd ؓ states that the Promised Messiah ﷺ turned the tables on this useless tactic and that by exposing the weakness of a person, the truth of a religion cannot be established; and also that debating on a single matter cannot manifest the truth of a religion. The process by which one recognizes the truth of a religion should comprise of the following points:

1. Witnessing/Experience: for example if the purpose of the religion is to grant someone closeness to Allāh then it should prove that by following it, nearness to God will be achieved. Simply a few moral and philosophical teachings cannot prove a religion to be true.

2. The claim and the support for that claim should both be present within the revealed book of the religion—the wisdom behind this is that God's word cannot be without supportive evidence.

3. Every religion that claims to be universal should prove that its teaching satisfies every natural inclination of man and that it fulfills every need of man.
(Hazrat Maṣīḥ Mau'ūd as kay Kārnāmay, Anwārul 'Ulūm, Vol. 10, pp. 192 -193).

The process outlined above was such that whether or not the opponents accepted its conditions, their own faiths were suddenly in danger. The second condition alone (to prove each and every single one of their arguments from their own revealed scriptures, with claims and supports) put opponents in a dilemma. Hazrat Muṣleḥ Mau'ūd ؓ writes: "If the Word of God does not contain claims and supports, then what use does it serve? This principle was so brilliant that people of other religions could not deny it because if they said that we do not accept it then it would mean that the religion they wished to present was not the same that was written in their divine books and thus it would mean that their true religion was totally flawed and unacceptable"
(Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, pp. 444 -445).

Opponents of Islām used to make up stories and attribute them to their faiths deceitfully to appeal to

the general population. The thing they most feared was that they would be exposed and thus wished not to accept this condition of dialogue. Hazrat Muṣleḥ Mau'ūd ra states: "Under this principle, when an account of other religions was taken, it became known that 90% of their claims were not mentioned in their revealed books and 100% of those claims that may have been mentioned in their books were not supported by them"
(Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, p. 445).

Furthermore, "the enemies of Islām were totally defeated by this and they became so worried that until today they were not able to find a way out of its grips, nor will they ever be able to do so"
(Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, p. 446).

Regarding the magnificence of the Promised Messiah's as 'Ilm-e-Kalām, Hazrat Muṣleḥ Mau'ūdra says: "This 'Ilm-e-Kalām is complete and is so brilliant that it cannot be denied nor can falsehood be propagated in its presence. Thus, the more this method of attack is used, the more the representatives of false religions will want to do away with religious dialogue. And the weakness of their faith will become manifest to the followers of their religion"
(Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, p. 446).

Guidance of the Promised Messiah as Regarding Religious Dialogue

When preparing for a religious dialogue or talk with someone, the speaker prepares notes, collects references, and revises important aspects of the topic in question. A systematic order of points to be made during the dialogue is prepared so that the arguments can be made in a most effective manner. The speaker also keeps in mind prospective arguments to be made by the opposing party, to be prepared with a rebuttal if and when an allegation is made. Since this is all done beforehand, this preparation is not something that is manifested during the actual debate, nor does the speaker point out what technique he is employing as he is doing so. What we learn from Rūḥānī Khazā'in (In of the Promised Messiah as regarding his style and technique of carrying out religious dialogue is only what we ourselves, with our limited understanding, can infer and derive from his collective writings and arguments that he made. Since the books of the Promised Messiah as were comprised of, for the most part, answering allegations, writing rebuttals to opponents, and expounding upon the beauties of Islām, we as readers are limited in figuring out the actual techniques employed by the Promised Messiah as. This is where the Malfūẓāt, another treasure that also details the scholasticism of the Promised Messiah as, is present for our assistance. In these Malfūẓāt, we find specific guidelines, dialogue tips, and debating techniques of the Promised Messiah as. Reading these guidelines makes one feel as if the Promised Messiah as is himself preparing him to partake in a religious dialogue. Some guidance in light of the scholasticism of the Promised Messiah as is as follows:

1 Time is required to show someone the truth: "Those people who wish to take part in a religious dialogue and their true purpose is not to search for the truth, they wish to cover everything and settle the deal in one sitting. I call this "Mazhabi Qumār Bāzi" (religious gambling). Like a gambler wants to cleverly manipulate the situation so as to receive everything at

once, this is what these people do; and we have experienced this and have seen that they try to conceal their true purpose and present numerous hypothetical situations. Thus, I deem this very bad that someone should partake in this Mazhabi Qumār Bāzi" (Malfūẓāt, Vol. 3, p. 114).

2 Stick to one topic when propagating: "I do not deem interference or intrusion in dialogue on a single matter to be appropriate. When interference occurs during dialogue (with other topics and questions), the entire purpose of what you are saying is lost and no one gains any benefit" (Malfūẓāt, Vol. 3, p. 113).

3 Enough time should be set between rounds of a written debate: Hazrat Syed Sarwar Shah Ṣāḥib and Hazrat Abdullah Ṣāḥib Kashmiri went to a town called Mudd to do Tablīgh and had a debate there. Upon returning, they told the Promised Messiah عليه السلام about the details of the debate. The Promised Messiah عليه السلام said that he did not like the fact that so little time was allocated on writing arguments. He عليه السلام stated: "In such a condition, one should never accept the challenge of a debate for this is like killing (tantamount to killing the message that you wish to convey). When we are the ones who have a claim, then we need extra time in order to expound upon our claims and evidences" (Malfūẓāt, Vol. 4, p. 155-156).

4 How to reply to multiple lies and allegations: "Nowadays, it is the custom of Maulawīs to tell 40 or 50 lies at one single time. How is it possible to reply to these in a matter of 3 to 4 minutes? Christian Priests also do this, that they continue to make many allegations all at the same time. If this ever happens, what should be done is that one allegation should be chosen and after this matter has been settled, then you should move onto the next one. Also, rules should be set for the dialogue (so as to control the opposition)" (Malfūẓāt, Vol. 4, p. 156).

5 How to speak to the general public: "The general public should be told things that are not too subtle or difficult to understand. Allah has made miracles a part of prophethood for the benefit of the general public. The more learned people do not require miracles because they have a greater understanding; for them, truths and verities are enough" (Malfūẓāt, Vol. 4, pp. 158-159).

6 Be cautious of what message the opposing party is giving to an audience: "In debates it should always be remembered that the opposing party should not sneakily deceive the audience. Many times it happens that these people tell the audience something about us that is in accordance with the public's false beliefs and upon hearing those things they become disorderly and in that situation no matter what is said to them they don't listen to a thing" (Malfūẓāt, Vol. 4, p. 160).

7 The truth of eloquence: "The beauty of eloquence is also this that something be transmitted in such a way that it reaches the other person's heart. Otherwise if something is even written with powerful words but the person to whom it is addressed cannot understand it, then it cannot be deemed 'eloquent'. So every speaker should take this into consideration" (Malfūẓāt, Vol. 4, p. 160).

8 Where talks should be held: "Talks and chats should take place at such locations and instances where leaders are also part of the gathering and everyone should speak in a behaved and kind manner. This is because when the enemy knows he has become besieged and overwhelmed, then he desires to stop using curse words. Everyone should speak in a manner that shows that they are in search for the truth" (Malfūẓāt, Vol. 4, p. 167).

9 Give examples: "In order to explain your case, you should always give hypothetical examples using Zaid and Bakr" (Malfūẓāt, Vol. 4, p. 205).

10 Debate the fundamentals: "Debaters have written that to debate on matters that are branches (sub-divisions) of a topic is useless and foolish. The example of these branches of a topic is like an army, whose officer is 'the fundamentals.' When fundamentals are established, then the matter with the branches automatically becomes settled too; like when the officer is killed, the soldiers themselves agree upon compromise"
(Malfūẓāt, Vol.5, pp.153- 154).

11 Do not debate small and petty issues, like eating of animals: "In these types of debates one should always try to expound upon the beauties of Islam and its truth. Try to show the good acts that Islam teaches and the harms it saves one from. What benefit does it serve if we begin debating the eating of beef (with Hindus)? He who will favour Islam as a religion would also like to eat beef. There is no need to speak about those things that have a more harmful outcome than good"
(Malfūẓāt, Vol.5, p.241).

A debate not only consists of defending Islām but rather also has an offensive aspect, which is making allegations on the opposing party. The Promised Messiah عليه السلام has also given us guidance regarding the making of allegations. Heas states: "To present such allegations as are accompanied with proper references that manifest the mistaken beliefs of a party are every researcher's right; they should be conveyed in a kind and respectful manner and it should be sought to convey them in a purely informational manner so that people should benefit from them and so that a situation of uprising and revolt should not ensue" (Kitābul Barīyya, Rūḥānī Khazā'in, Vol. 13, p.16).

The God-given scholasticism of the Promised Messiah عليه السلام was such that it stands as a proof for his being the Hakam and Adl as per the prophecy of the Holy Prophet صلى الله عليه وسلم. Through employing unique principles of 'Ilm-e-Kalām, it became evident that the duty of the Promised Messiah عليه السلام Hakam and Adl was fulfilled by way of his scholasticism. Upon the demise of the Promised Messiah عليه السلام, Maulānā Abul-Kalām Azād, a non-Aḥmadī journalist, admitted in the newspaper Wakeel: "The number of small and big religions in India at the moment, all vying to announce their presence, is truly unique and you will not have seen this in the world at any other time or place. The claim of Mirzā Ṣāḥib was that he was the Hakam and Adl of all of these religion. But there is no denying the fact that he had the unique ability of raising Islām over all these other religions. It is difficult to say that whether or not, in the religious history of India, there will ever be a man like him" (Badr, June 18, 1908; Jadīd 'Ilm-e-Kalām Ke 'Ālmi Asrāt, pp. 63 -64).

Do not Rush to Suspicion

An English rendering of a story narrated by
Hadrat Mirza Ghulam Ahmad, The Promised Messiah & Mahdi عَلَيْهِ ٱلسَّلَامُ

It is not possible for a human being to know the inner state of another person and he cannot know all secrets of someone's heart. Therefore, one should not form an opinion about others in haste but should wait with patience. A person deems someone evil, but he himself then becomes worst than that person.

It is narrated that a pious person promised to God that he would consider everyone better than himself, and he would not consider anyone less than himself. People do suggest such things to please their loved ones.

One day as he arrived at the river bank, he saw a man having food with a young lady. He had a bottle in his hand, and he kept drinking from it and was also serving drinks to the lady.

Upon seeing this from some distance, the pious man thought ill of them that although I have pledged that I shall not consider myself better than anyone, but I am certainly better than these two.

Suddenly there came a storm in the river and a boat capsized along with passengers. The same man who was eating with the lady got up and rescued six of the passengers.

Then he addressed the person who was thinking ill of him stating, 'You consider yourself better than me; I have rescued six of them, now you should go and save the one last person.

He was astonished and asked how did you read my mind. The person replied: 'God had sent me to test you and informed me about your intentions. There is river water in the bottle and not wine, the woman is my mother and I am her only son. She looks young due to her good health. God had appointed me to give you a lesson'.

It is essential not to judge others hastily.

[Malfūẓāt, vol. 2, p. 248–249, vol. 4, p. 265–266]

National Amila Majlis Ansarullah UK 2023

Huzur-e-Anwar has graciously approved the following names to serve in National Majlis Amila and Regional Nazim-e-Ala. May Allah enable them to serve the Jamaat with the best of their abilities and to win the pleasure of Allah, The Almighty. Ameen

	Designation	Name
1.	Sadr Majlis Ansãrullah UK	Dr Ch Ijaz Ur Rehman
2.	Na'ib Sadr (Awwal)	Zaheer Ahmed Jatoi
3.	Na'ib Sadr (Saf-e-Dom)	Sahibzada Mirza Waqas Ahmad
4.	Na'ib Sadr	Rafi Ahmad Bhatti
5.	Na'ib Sadr	Zia Ul Rehman
6.	Naib Sadr	Shakil Ahmed Butt
7.	Qā'id Amoomi	Muhammad Mahmood Khan
8.	Add Qā'id Amoomi	Ehsan Ullah Qamar
9.	Qā'id Tā'leem	Raja Burhan Ahmad sb
10.	Qā'id Tarbiyyat	Atta ul Momin Zahid
11.	Add Qā'id Tarbiyyat	Usman Ahmad
12.	Qā'id Māal	Abdul Manan Azhar Choudhry
13.	Add Qā'id Māal (Expenditure)	Mansoor Ahmad Qamar
14.	Qā'id Isa'ar	Ashfaq Ahmad Khan
15.	Add Qā'id Isa'ar	Muzaffar Hussain
16.	Qā'id Tabligh	Ahmad Naseeruddin
17.	Add Qā'id Tabligh	Haris Latif Malik
18.	Qā'id Zahānat wa Sihat Jismāni	Ali Mubarak Khan
19.	Qā'id Waqf-e-Jadīd	Muzaffar Ahmad Bhatti
20.	Qā'id Tehrīk-e-Jadīd	Fazal-e-Haq Choudhry
21.	Qā'id Tajneed	Naveed Uz Zafar
22.	Qā'id Ishā'at	Muhammad Ishaq Nasir
23.	Qā'id Tā'leem-Ul-Qur'ān	Fazal Ahmad Tahir
24.	Qā'id Tarbiyyat Nau Muba'i'in	Imran Zafar
25.	Auditor	Mian Mansur Manan
26.	Za'īm A'lā Muqami	Meer Anjum Pervaiz
27.	Mu'awin Sadr	Okasha Badr Ahmad
28.	Mu'awin Sadr	Hafiz Ijaz Ahmad Tahir
29.	Mu'awin Sadr	Masood Ahmed Shahid
30.	Mu'awin Sadr	Basharat Ullah Choudhry
31.	Mu'awin Sadr	Javaid Haider Hameed
32.	Rukn-e-Khususi	Imam Atta Ul Mujeeb Rashid
33.	Rukn-e-Khususi	Sir Dr Iftikhar Ahmad Ayyaz
34.	Rukn-e-Khususi	Ch Waseem Ahmad

Regional Nazimeen-e-A’la Majlis Ansarullah UK 2023

	Regions	Names
1.	Baitul Ehsan	Mubarak Ahmed Niazi
2.	Baitul Futuh	Dr Tayyab Ahmad Mansoor
3.	Bashir	Asmetullah Choudhry
4.	East	Saad Saud
5.	East Midlands	Atif Mehmood Malik
6.	Fazal	Mahmood Ahmad
7.	Hertfordshire	Aamir Bhatti
8.	Masroor	Azhar Mustafa
9.	Muqami (Za’īm A’lā)	Meer Anjum Pervaiz
10.	Nāsir	Sharf Ur Rehman
11.	Noor	Jalal ud Din
12.	North East	Lutuf ur Rehman
13.	North West	Ahsan Ahmed
14.	Scotland	Tahir Naseem Ahmad
15.	South	Syed Kaleem Ahmad Shah
16.	Tahir	Waheed Ahmad
17.	Wales & South West	Sadat Ahmad
18.	West Midlands	Tariq Majeed

CWFP Executive Committee 2023

Huzur-e-Anwar has graciously approved the following names to serve in the Charity Walk for Peace committee. May Allah enable them to serve the Jamaat with the best of their abilities and to win the pleasure of Allah, The Almighty. Ameen

1. Zaheer Ahmed (Chairman)
2. Rafi Ahmad Bhatti (Vice Chairman)
3. Mubashir Siddiqui (Vice Chairman Charities Liaison)
4. Muqbool Khan (Secretary)
5. Khalil Yousuf (Governance/Compliance)
6. Tariq Badar (Financial Controller)
7. Ashfaq Khan (Event Management)
8. Azhar Mannan (Internal Fund raising)
9. Luqman Ahmed Tahir (External Fund Raising)
10. Mansoor Qamar (Expenses)
11. Fazal Imran (Guests management External)
12. Zia Ur Rehman Farooqui (Media)
13. Ahmad Naseer Uddin (Outreach)
14. Asif Javaid (Technical Support)

KAMP ACCOUNTANTS

ACCA THE GLOBAL BODY FOR PROFESSIONAL ACCOUNTANTS

Based on belief that our customers need are untmost important

Serving the UK and helping small business to grow!

Our business support services:

- Accountancy
- Compliance services
- Tax investigations
- Taxation advice and VAT
- Payroll and Pension
- Business startup
- MTD & B ookkeeping
- Management Services
- Personal Tax
- Business Tax
- Company Tax
- Capital gains Tax
- Inheritance Tax
- Tax planning
- Business Plans
- Property tax

We offer accountancy services to:

- GP Medical Practices
- Dental Surgeries
- Salaried GP's
- Consultants
- Hospital Doctors
- Locum Doctors
- Nurses
- Medical Service companies
- Solicitor Firms
- Import and Export
- Real Estate
- IT Companies/Contractors
- Charities
- Fast Food Chain and
- Hotels Boutiques
- PCO Operators
- Private Hire Cab Drivers
- Black Cab Drivers
- Post Offices
- Sole Traders
- Limited Companies
- Partnerships
- Residential Care Homes
- Grocery shops

All calls are dealt with strict confidentiality

Building your trust

If you need any of above service
WHY WAIT
Pick up phone and contact
Masood Shahid (FCCA, MBA, B.Sc Acc)
078 8600 4061 - 079 4397 4058
HEAD OFFICE
Marshall House, Suite 21/25, 124 Middleton Road, Morden Surrey, SM4 6RW
BRANCH OFFICE
The Grange, Suite 45, 3 Waverley Lane, Farnham, GU9 8BB
Tel: 020 8646 2149 Fax: 020 8640 5956
info@kampaccountants.com - www.kampaccountants.com

Free unlimitedadvice

RASHID & RASHID
Solicitors, Advocates
Immigration Specialists
Commissioners of Oaths

راشد احمد خان
وکیل (پرنسپل)

Benefit with very competitive rates, tailored advice & service to suit your specific needs, 24 hour response to all online enquiries and our many years of experience
www.rashidandrashid.co.uk



مناسب ریٹس میں آپ کی مخصوص ضروریات کے
تحت موزوں مشورہ، 24 گھنٹے آن لائن سروس
اور ہمارا سالوں کا تجربہ

- Asylum & Immigration
- New Point Based System
- Settlement Application (ILR)
- European Law
- Nationality & Travel Documents
- Human Rights Applications
- High / Court of Appeals
- Family Matters and Divorce
- Switching Visas
- Over Stayers
- Legacy Cases
- Work Permits
- Visa Extensions
- Judicial Reviews
- Tribunal Appeals
- Student appeals

- اسائلم/سیاسی پناہ اور امیگریشن
- نیا پوائنٹ بیسڈ امیگریشن سسٹم
- ویزا میں تبدیلی
- ویزا توسیع/ایکسٹینشن
- سیٹلمنٹ درخواست (ILR)
- یورپین قانون
- اوور سٹیئرز
- جوڈیشل ریویو
- نیشنیلٹی اور سفری دستاویزات
- درخواست برائے انسانی حقوق/ہیومن رائٹس
- وراثتی معاملات/لیگیسی کیس
- ٹرابیونل اپیل
- ہائی/کورٹ آف اپیل
- طلاق و دیگر خاندانی معاملات
- ورک پرمٹ
- سٹوڈنٹس اپیل

FREE CONSULTATION & LEGAL ADVICE
24 Hours Emergency Numbers

مفت قانونی مشاورت
24 گھنٹے ایمرجنسی سروس

07878 33 5000 / 07774222062

RASHID & RASHID LAW FIRM
211, The Broadway, Southall, UB1 1NB.
Near McDonalds Southall.
Tel: 02085 401 666, Fax 02085 430 534
Email: law786@live.com

190 Merton High Street, Wimbledon
London SW19 1AX
Tel: 02085 401 666, Fax 02085 430 534
Email: law786@live.com

راشد اینڈ راشد لاء فرم
211 دی براڈوے ساؤتھ ہال، UB1 1NB نزد میکڈونلڈز ساؤتھ ہال
فون: 02085 401 666، فیکس 02085 430 534
ای میل: law786@live.com
190 میرٹن ہائی سٹریٹ، ویمبلڈن
لندن SW19, 1AX
فون: 02085 401 666، فیکس 02085 430 534
ای میل: law786@live.com

SOW THE SEEDS OF LOVE

We offer the following services...

- Business Cards
- Compliment Slips
- NCR Pads
- Appointment Cards
- Calendars
- Notepads
- Flyers/Folded Flyers
- Envelopes
- Pull up Banners
- Labels
- Posters
- Letterheads
- Folders
- Brochures
- Booklets
- Books
- Desk Pads
- Door Hangers
- Plastic Cards
- Invitation Cards
- Loyalty cards
- Banner

Concept 2Print

A Complete Design & Print Service

"bring your concept to life"



Concept2Print Ltd.
56 High Street • Colliers Wood • London • SW19 2BY

0208 617 5959
info@concept2print.co.uk

SR **SUPER RISE CONSTRUCTION**

- Loft Conversion
- Extensions
- Kitchens
- Bathrooms
- Plumbing
- Heating
- Brickwork
- Driveways
- Painting & Decoration
- Wood Flooring
- Wooden Doors
- All jobs undertaken

CONTACT FOR A QUOTE

07947 625 404

s.sultan1@hotmail.co.uk

QIADAT ISHAAT



Write to us with comments, feedback and suggestions at

ansaruddin@ansar.org.uk

Rutlish Auto Care Centre Ltd

Class 4 & 7

MOT

Free Retest Within 10 Days

ALL MAKES & MODELS

- ACCIDENT REPAIRS
- ELECTRICAL
- TYRES
- WELDING
- SERVICING
- CLUTCHES
- BRAKES
- EXHAUSTS

FULL SERVICE FROM £59.99

+ PARTS + VAT

- *State of the art computer diagnostics*
- *Trade Contract welcome*
- *Possible collection & delivery within 2 miles radius*



Rutlish Road, South Wimbledon

Tel: 020 8542 3269 020 8417 0088

KWS *A name of Competence*

KINGSWRIGHT SOLICITORS

- Asylum & Immigration
- Spouse Visas
- Entry Clearance
- Visa Extensions
- EEA/ILR Applications
- Nationality
- Judicial Review
- Human Rights Applications
- Family Matters - Civil Litigation

قانونی مشاورت
کے لیے بااعتماد نام

HEAD OFFICE:
91 Allison Street, Birmingham B5 5TH

BRANCH OFFICE:
Suite 25, Fitzory House, Lynwood Drive, Worcester Park Surrey KT4 7AT

Tel: **0121 314 1151** Fax: **0121 643 1113** E: **info@kwsolicitors.co.uk**

24/7 Emergency No: **07737 981744**



ANNOUNCEMENT FOR ADMISSION TO

JAMIA AHMADIYYA UK 2023

Jamia Ahmadiyya UK will be holding entry test and interview on 04th and 05th July 2023 for this year's intake of students. The following conditions apply:

Qualifications: Applicants with A-Level qualification will be given preference.
Applicants with A-Levels qualification (passing with a minimum B in at least 3 subjects) will be accepted.
Applicants applying with GCSEs must obtain grades 8 and 9.

BTEC qualification will not be accepted.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate: The applicants MUST submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.
The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **Furthermore, candidates will be judged on their potential of learning and reading the translation of the Holy Quran, Ahadith, the books of the Promised Messiah عليه السلام as well as religious and general knowledge**

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office.
Incomplete application form will not be accepted. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.

LAST DATE: The application for the 2022 entry MUST arrive by **30th May 2022.**
Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification:

T: +44(0)1428647170 /+44(0)1428647173 Mob: +44(0)7988461368 F: +44(0)1428647188

Jamia is open from Monday to Saturday from 8am to 2pm.
Visitors are welcome ONLY by prior appointment.



Opening of the Masroor Eye Institute in Burkina Faso

Muhammad Mahmood Khan

In accordance with the instructions of Hazrat Amirul Momineen Khalifatul Masih V أيده الله تعالى بنصره العزيز, the inauguration of the Masroor Eye Institute, took place on 19th November 2022. This was a project developed and funded by Majlis Ansarullah UK under the guidance of Hazrat Khalifatul Masih أيده الله تعالى بنصره العزيز who instructed Sadr Majlis Ansarullah UK to inaugurate the facility as his representative.

Distinguished guests at the event included His Excellency, a former President of Burkina Faso, and Dr Esaie Meda a representative of the Health Minister as well as the Amir of Burkina Faso, along with members of the local and international faculty. The aim of the facility was to advance eye care in Burkina Faso in West Africa by creating a centre of excellence. This vision was greatly appreciated by the representatives of the local government.

To conclude the session, Sadr Ansarullah UK delivered a message from beloved Huzoor. Huzoor أيده الله تعالى بنصره العزيز prayed that Allah the Almighty enable all the doctors and staff, who will serve in this Institute, to work with great passion, to serve humanity and to apply their skills and expertise in the noble desire to alleviate the suffering of mankind; and to bestow upon those who are suffering, the greatest gift possible, the ability to see the world around them. The guests were given a tour of the Institute where they saw the state of the art facilities and medica equipment, followed by interviews with members of the press and media. The Amir of Burkina Faso commented that this Institute further confirmed Huzoor's vision for the future where he charged Majlis Ansarullah UK not just the responsibility for establishing it but







also staffing and running it in the future thus expanding the role of Majlis Ansarullah.

The establishment of the Institute was welcomed by all as expressed in the following comments.

Dr Esaie Meda, Representative of the Minister of Health, stated,
"This medical centre has expanded the range of eye care in Burkina Faso because in our



country, the infrastructures that provide eye care are not widespread enough."
"The donors have set us a challenge, so the Ministry of Health and the staff who will work in this centre, must take on this challenge."

Consultant Ophthalmic Surgeon Dr Ahsan Khan commented, "In the end of his message Huzoor talked about us as Physicians, as medical staff who will be serving this hospital. Huzoor said that it was a desire of the Promised Messiah for the community to serve humanity."

Salif Congo, Health officer in Ophthalmology opined, "His Holiness has given a good message, a message of peace, a message of cohesion, and it is welcome at this time especially in this country, which is in turmoil, because I believe that the Ahmadi motto is "Love for All, Hatred for None". There is no better message than this."

Dr Imran Masood, Consultant Ophthalmic surgeon Dr Imran Masood, acknowledged,
"I am actually seeing some of the poor patients here and some of the problems that they run into, because of the lack of adequate facilities. So really that's the main message. We have to serve humanity."

"Indeed, I have listened to the message of his Holiness. When you build something in life, do not do it for yourself, do it for humanity. Do not think on the scale of your life, think on the scale of humanity. So, you will build something eternal." said Professor Jean Diallo, Medical Director Masroor Eye Hospital





Message from Huzoor Aqdas

Huzoor lovingly sent a message for the inauguration of this institute which was read out by Sadr Majlis Ansarullah UK.

In the name of Allah, the Gracious, the Merciful
We praise Him and invoke blessings on His Noble Prophet, and upon his servant,
the Promised Messiah
With the grace and mercy of God
He is the Helper

11 November 2022

To all delegates at the inauguration of the Masroor Eye Institute,

AssalamoAlailkum
(May the peace and blessings of Allah be upon you all)

The National President of Majlis Ansarullah UK (Ahmadiyya Muslim Elders Association UK) has requested I send a message to all attendees partaking in the auspicious occasion of the inauguration of the Masroor Eye Institute.

Firstly, I wish to convey my best wishes to all the participants.
With the grace and Mercy of Allah, Majlis Ansarullah UK, which comprises Ahmadi Muslim men aged forty and above, has completed the construction of the Masroor Eye Institute in Burkina Faso and today marks the official opening of this state-of-the-art and beautifully designed medical eye institute.

Consequently, I wish to not only take this opportunity to congratulate Majlis Ansarullah UK but also express my sincere gratitude to all those who have been involved or have contributed to this project. May Allah the Almighty reward you all abundantly. Ameen.

Moving forward, it is my heartfelt prayer that this institute serves mankind in the best possible way, keeping forever in view the objectives for which the Imam of the Age, Hazrat Mirza Ghulam Ahmad of Qadian (peace be upon him), was sent by Allah the Almighty as the Promised Messiah and Imam Mahdi, according to the great prophecy of the Holy Prophet of Islam (peace and blessings of Allah be upon him).

Upon his advent, the Promised Messiah (peace be upon him stated that one of his core objectives was, according to Islam's teachings, to serve all humanity without any form of discrimination. It is to serve and realise his purpose that the Ahmadiyya Muslim Community has established many humanitarian projects in Africa and the other underprivileged parts of the world to help and serve those suffering from deprivation and extreme hardship. The Masroor Eye Institute has also been built with this intention and purpose and do it is my deep desire and prayer that it comes to fulfil its true objectives. Certainly, I am confident that, Insha' Allah, it will serve as an outstanding facility treating a multitude of eye conditions and enabling countless people to be blessed with the gift of sight, irrespective of their caste, creed or colour.

It is my heartfelt prayer that may Allah the Almighty enable all the doctors and staff who will serve at this institute to work with the great passion to serve humanity and to apply their skills and expertise with a noble desire to alleviate the suffering of mankind and to bestow upon those who are suffering the greatest possible gift – the ability to see the world around them.

May Allah the Almighty enable you to serve and successfully treat the people of all ages, races and nations, especially those who are vulnerable or deprived, with selflessness and humanity.

Finally, I pray that may Allah the Almighty bless the Masroor Eye Institute in every way. May it fulfil its true objectives and may Allah the Almighty reward all those who have worked on this project or contributed towards it in any way. Ameen.

Jazaka'Allah,
Wassalam,
[Signed]

MIRZA MASROOR AHMAD
Khalifatul Masih V
HEAD OF THE WORLDWIDE
AHMADIYYA MUSLIM COMMUNITY

MAJLIS ANSARULLAH
UNITED KINGDOM

Names of donors & those who made significant

contributions to the project are mentioned below, in no particular order, for remembrance and prayers.

Thousands of Majlis Ansarullah UK members

contributed financially towards this project to serve the people of Burkina Faso. May Allah The Almighty accept sacrifices of all who contributed in any way and reward them with His Pleasure. Ameen

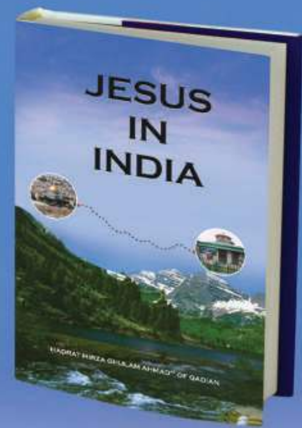
- Asif Ahmad
- Nasir Ahmed
- Amtul Qayyum Ahmed (Late)
- Muhammad Kashif
- Syed Kalimullah Sadiq
- Syed Mojib Ullah Sadiq (Late)
- Muhammad Sharif
- Ch Kamal Din Gujar
- Muhammad Amar Rana
- Rana Mohammad Arshad
- Salma Begum (Late)
- Samiullah Tariq
- Malik Abdul Latif Satkohi (Late)
- Mujib Ul Haq Khan)
- Hazrat Haji Zia Ul Haq Khan
- Mudassar Ahmad Satkohi
- Nasir Ahmad Malik
- Malik Mubarak Ahmad (Late)
- Rizwan Ahmad Sheikh
- Abdul Salam Sheikh
- Mohamed Serroukh
- Rashid Ahmad Burmi
- Dr Nadeem Ahmad
- Sania Nadeem Ahmad
- Ali Hussan Aftab Sanouri (Late)
- Muneera Noor Sanouri
- Arif Ahmed
- Javaid Akhtar
- Amtul Basit
- Mohammad Azam Khan
- Ch Muhammad Afzal Khan
- Sakina Bibi (Late)
- Dr Ch Ijaz Ur Rehman
- Mahmood Nasir Saqib
- Abdul Rahman Diallo
- Majid Ahmad Khan
- Mansoor Qamar Ahmad
- Saadat Ahmad Jan
- Muhammad Mahmood Khan
- Rafi Ahmad Bhatti
- Dr Baryiah Rehman
- Sana Rehman
- Mustafa Rehman
- Hassan Rehman
- Khalid Jamil Butt
- Hameeda Akhtar
- Asif Naseer Rajpoot
- Ch Kaleemullah Anjum
- Mohammad Ismail Jameel Ch
- Tahir Mahmood Amini
- Ahmad Sadiq Amini
- Dr Tayyab Ahmad Mansoor
- Okasha Badr Ahmad
- Dr Muhammad Younis Khan
- Mrs Tasneem Shahida Khan

- Rotary Club Kirkintilloch Scotland
- Majlis Ansarullah Balham
- Majlis Ansarullah Birmingham South
- Majlis Ansarullah Putney Heath
- Majlis Ansarullah Upper Mitcham
- Majlis Ansarullah Baitul Futuh South
- Majlis Ansarullah Slough
- Majlis Ansarullah Manchester West
- Majlis Ansarullah Walsall
- Majlis Ansarullah Wandsworth Town
- Majlis Ansarullah Manchester East
- Majlis Ansarullah Baitul Futuh

- Dr Ijaz Ahmad & Hina Ijaz
- Musawir Adrees
- Ammar Ahmad
- Talha Ahmad
- Niamte Bibi (Late)
- Khalil Ahmad Mian
- Mian Mohammad Abdul Wahhab
- Amina Bilqis Wahhab
- Aisha Tariq
- Ata Ul Manan
- Raja Shuja Ur Rehman (Late)
- Malik Munawar Ahmad Satkohi
- Ghulam Hussain Ayaz (Late)
- Khair Unisa Ayaz
- Miyan Mansur Manan
- Mian Abdul Manan (Late)
- Dr Muhammad Sharif Randhawa (Late)
- Ahmad Sharif Randhawa
- Hafeez Ahmad Butter
- Ch Nasir Ahmad Butter
- Sheikh Muhammad Ashraf
- Mehmooda Ashraf
- Fazal Ul Haq Mian
- Safeer Ahmad Sanauri
- Abdul Rashid Anwar
- Zanib Begum
- Syed Bashir Ahmad
- Syed Mahmood Ahmad
- Iqbal Ahmad & Family
- Saleem Ahmad
- Lubna Ahmad
- Ghulam Ahmad Nasir
- Ch Waseem Ahmad
- Zaheer Ahmad Jatoi
- Abdul Manan Azhar Chaudhry
- Noor Ahmad Saqib
- Mohibullah
- Riaz Ahmad
- Sheikh Rafiq Tahir
- Shakil Ahmad Butt
- Berket Ahmad Khan
- Mohammad Ashraf Shaikh
- Mehmooda Ashraf
- Mushtaq Ahmad Butt
- Ch Naseer Ahmad (Late)
- Mrs Khursheed Begum
- Arshad Iqbal
- Bushra B Iqbal
- Attiya Tur Rehman Luo Xuan
- Abdullah Mansoor
- Sarah Mansoor
- Harris Mansoor
- Masroor Ahmad on behalf of Chaudhary Rashid Ahmad & Nasira Rashid
- Qamar Ud Din Shaheen in memory of Miss Amtul Rasheed Tahir (Late) & Amtul Kakeem Shaheen
- Dr Faiza Rehman & Dr Lutf Ur Rehman
- Shakira Hayat & Rafiq Ahmad Hayat in memory of Safia & Bashir Ahmad Hayat
- Dr Tahir Ahmad Khan
- Raza Qureshi on behalf of Ahmad Zaman Qreshi, Musarrat Sultana & Sameena Qureshi
- Syed Nasir Ahmad Safer in memory of Dr Syed Safeerudin B Ahmad & Mrs Shamsa Safeer (Late)
- Dr Rashid Ahmed & Mrs Shahida Ahmed on behalf of Ch Sir Uddin & MrsAmtul Hafeez
- Dr Aeesha Malik on behalf of Nasir & Saleema Malik (Scotland) Arshad Iqbal On behalf of Mrs Nawab Begum & Mrs Rashida Begum Dar
- Abdul Basit Bhatti & Amtul Mateen Bhatti on behalf of Abdul Aziz Bhatti, Chaudhry Inayat Ullah
- Abdul Malik Khan in memory of Ch Abdul Hayi Khan Kathgari & Amtul Naseer Malik (Late)
- Mrs Sadia Rehman & Dr Ch Ijaz r Rehman on behalf of Ch Ata Ur Rehman & Bushra Begum
- Major (Rtd) Abdul Manan on behalf of Ch Abdus Sattar & Amtul Hafeez Begum
- Mrs Sadia Rehman on behalf of Prof Muhammad Sultan Akbar & Mrs Aleema Akhtar
- Syed NAsir Ahmad Safeer on behalf of Syed Rafik Ahmad (late)
- Syed Kalimullah Sadiq on behalf of Nasir Ahmad Shams, Ayesha Sadiq, Attia Shamas
- Sultan Mahmood Lone & Mrs Rizwana Lone In memory of Hazrat Maulana Sheikh Mubarak Ahmad, Mohammad Asghar Lone, Sheikh Mehboob & Ch Ghulam Ahmed Awan
- Dr Sharif Ahmad Ashraf & Dua Ibrahim in memory of Hazrat Nawab Sayyeda Mubaraka Beghum (ra)

Jesus in India
(Masih Hindustan Main)

Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi عليه السلام



The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad عليه السلام *, wrote more than eighty books, mostly in Urdu, Arabic, and Persian. Here is a very brief account of Jesus in India by respected Naseem Saifi sahib which is one of the books in the Taleem syllabus for Majlis Ansarullah UK this year.*

Hazrat Ahmad عليه السلام wrote this book in April 1896 and it was published on 20th November 1908. It was written with a view to correcting the wrong belief of the Christians and the Muslims that Jesus Christ عليه السلام has gone to the skies alive and from there he will descend to this earth in the latter days. Hazrat Ahmed عليه السلام , says that the difference between the Christians and the Muslims is only this much that the Christians believe that Jesus عليه السلام died on the Cross and was resurrected and carried to the skies with his human body and he is now sitting at the right hand of his father and will return to the world in the latter days to sit on the seat of judgement for the deeds of the people and whoever has not believed in him and his mother as Gods will be thrown into the hell. The Muslims say that Jesus عليه السلام was not put on the Cross and, therefore, the question of his dying there does not arise rather when he was taken hold of to be put on the Cross, an Angel of God took him with his human body to the skies and he is still there, alive. In the latter days he will descend from the skies putting his hands on the shoulders of two angels and the site of his coming down will be near the Minaret of Damascus or somewhere else nearby and unless a man accepts Islam immediately he (Jesus عليه السلام) will put him to death.

Hazrat Ahmad عليه السلام says that he is writing this book to correct the wrong views of all these people. He wanted to write ten chapters and an epilogue but he wrote only four chapters and thought that was enough. These four chapters contain the following:

1. Proof of Jesus عليه السلام having come down from the Cross alive, as stated in the Gospels.

2. The proofs of Jesus عليه السلام having escaped the death on the Cross, as mentioned in the Holy Qur'an and the books of Hadith.

3. Proofs supplied by the books on medicine. These books show that Jesus عليه السلام was taken down from the Cross alive and certain medicines were applied to his wounds to get them healed.

4. Proofs from the books of history-these books show that Jesus عليه السلام traveled to Nasibain, Afghanistan and India.

The book contains a map of the route on which Jesus عليه السلام traveled to India.

Hazrat Ahmad عليه السلام has expressed certainty that anybody who would read this book of his, be he a Muslim, a Christian or a Jew, he would certainly be convinced that the idea of Jesus عليه السلام going to the skies is meaningless, a lie and a fabrication.